LIGHT ON SANATANA DHARMA

OF SRI HAMSA YOGI

SUDDHA DHARMA MANDALAM ASSOCIATION

Suddha Dharma Mandalam Series 10 (*a*

Light on Sanatana Dharma

OF SRI HAMSA YOGI

Being an English translation of Sanatana Dharma Deepika
The Text-Book of Suddhas in Sanskrit.
Volume III, Section V—Part I

Translated by
Sri Janardana

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DEDICATION

DEDICATED IN ALL HUMILITY AND REVERENCE
To
BHAGAVAN SRI NARA-NARAYANA AND
SRI YOGA DEVI
AND To
THE ELDERS OF SUDDHA DHARMA MANDALAM

INTRODUCTION

Sanatana Dharma Deepika otherwise called Anushthana Chandrika by Sri Hamsa Yogi is, as it is well-known, the Text-book of Suddhas. In previous publications, it was stated that this Text contains four parts, in general known as *Kandas*. The First of them consists of two chapters called *Dharmadhyaya* and *Arthadhyaya*, the former teaching the subject of Dharma in general, its various forms as prevailed at different times and along with their eternal basis known as Sanatana or Suddha Dharma, as was revealed by Bhagawan Sri Narayana at the time of the inauguration of the reconstituted Hierarchy Suddha Dharma Mandalam, on the Vaishak Suddha Pournima day more than 12,000 years ago, and the latter '*Arthadhyaya*' being in the nature of a political treatise not released for publication.

The Second Kanda contains 4 chapters, named *Dasadhyaya*, *Dasavidhyaya*, *Bhijadhayaya* and *Yogadhayaya*. This part as a whole treats about particulars which are to be mastered by the two classes of aspirants known as Dasas and Thirthas in the Mandalam. The Third and the Fourth Kandas are concerned with what the other two classes of aspirants known as Brahmas and Anandas are expected to master. These two Kandhas being of a highly technical nature were never intended to be published at any time, the present publication being confined to the First and Second Kandas only.

Even of these two Kandas intended to be released, the first chapter of the First Kanda *Dharmadnyaya* with its two sections, the second chapter thereof—*Arthadhyaya* being omitted—and six out of the twelve sections of *Dasadhyaya* of the Second Kanda only are made available now.

In the First Volume of this Deepika the two sections of *Dharmadhyaya* of Kanda 1, and two sections of *Dasadhyaya* of Kanda 2 were published.

In the Second Volume, the third and fourth sections of this *Dasadhyaya* were published. While the english translation of the first volume, was made available in a book-form, that of the Second Volume, periodically appeared in the 'Suddha Dharma Quarterly' to its completion. The third section in this volume continued to deal with the Vidyas according to Deeksha propounded by the Mandalam and the fourth section deals with Samskaras in terms of study, marriage and death.

The Third Volume consists of the fifth and sixth sections of *Dasadhyaya*. Though the original of this book in Sanskrit is not yet released, it is intended to bring out periodically, in the pages of "The Suddha Dharma Quaraterly" english translation of these two sections V and VI—summaries of the subject-matter dealt with in these sections by the late Revered Sri R. Vasudeva Row had appeared in these pages before. Since I feel that the extent of information available in this volume is such that a *verbatim* rendering in english will be more useful and informing, I have made the english translation appear in the Quarterly. Let me herein give an outline of the headings of these two sections—Five and Six.

Fifth Section :—Topics dealt with are—the nature of time and of Kaliyuga especially; what the Dasa-aspirants should know particularly; the meaning of the term Deeksha or Initiation; its nature, those qualified for it and those that are not; the Acharyas that do the Deeksha; the results achived; the technique of it—Meditation (Dhyana) and its three-foldness, as per *Dhrishti* (knowledge), *Manas*, *Dharma* and *Sankhalpa*, Meditation on the Attributeful and its fruits, Meditation on the Attributeless and its fruits, ordinary results of Meditation, points to be specially noted in Meditation; the

nature of Hamsa-Hierarchs; of Siddhas; of Mahatmas; of the Seven-fold Rishi-group, of the four Manus, of the nature of Buddhi or Intellect; of the functioning of Prakriti in its four-fold state, the nature of Dharma and Adharma; of those known as Gnanis, Bhaktas, Karmatas, and Yogins; the Hierarchs known as Vyasas; those known as Rishis; Bhagavad-Swaroopa; the thirty-two Siddha-Nayakas attendant on Ishwara; the Seven Hierarchs in charge of the Seven-Worlds and their eighteen Secretaries known as 'Jathas'. This is the fifth section, containing 1557 slokas.

The contents of the Sixth Section are as follows:—discourse between Raghu and Narada on the nature of worlds; the different worlds: the method of proper functioning in these worlds along with the status obtained therein; the Adhikaris of these worlds and their Dharmas; the names of the Adhikaris of the various worlds; the names of Mahadhikaris and their speciality; the Adhikaris in charge of Vidyas or Learning—known as Madhbhavas and Manasas; the difference between the inner worlds and outer worlds; the Hamsa-adepts; the general classification of Brahma-Vidyas as 32; what the Adhikaris of Brahma-Vidyas should know primarily; tha nature of worshipful Brahm, according to the Sama-Ve de as contained in the 15 Vidyas and their Authors; that as per Rig-Veda contained in 2 Vidyas and their Authors; that as per Yajur-Veda as contained in 11 Vidyas and their Authors; that as per Atharva-Vidya with its 4 Vidyas and their Authors; the five fold prime interpretations known as Artha-panchaka; Vidya or learing about Samsara; the inner secret significance of the Vedas; the secret meaning of Vedanta. This Sixth Section closes with these, and also the third volume and it contains 892 slokas.

The english translation of the Fifth Section (chapter of 1557 slokas is intended to be issued in two parts—

the first part covering 648 slokas and the balance of 809 slokas forming the second part. The first part will be 10 (*a*) of Suddha Dharma Mandalam series. It deals with the actual act of 'Sadhana' which, the Dasa-aspirant is helped on to do, equipped as he is with the needed knowledge therefor. In the next part 10 (*b*) a complete knowledge of the Hierarchy, their names and status and their modes of operation, as well as the Aspirants who have risen up to the status of Adhikaris of Brahmopasana in the Mandalam is given. Only a running translation of the verses is given, since this is more helpful than the one word by word.

An Appendix relating to Deeksha which is an important feature of the Mandalam is also given, elucidating certain significances.

It is my hope and prayer that the contents of this book as also of others will be widely read and taken advantage of by all, by becoming members to take up to Sadhana.

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॥ ओन्नमः श्रीपरमर्षिभ्यो योगिभ्यः ॥

॥ शुभमस्तु सर्वजगतां ॥

SANATANA DHARMA DEEPIKA Vol III.

Of Sri Hamsa Yogi

DASADHYAYA—SECOND KHANDA

CHAPTER V

The Sages said :—

1. Salutations unto you, O Hamsa Yogin, the greatest of all preceptors and foremost of all yogins; by the grace of Sri Yoga Devi thou art endowed with all-knowledge.

2-5 Now you have informed us in all detail, how, during the period of Kali, the Great Rishis, mighty souls, who are the followers of Suddha Dharma do, through the aid of their yogic power, direct the practice of the one Ancient Dharma (Sanatana-Dharma) which is the root of all Dharmas and containing their secrets; how do, they, initiate human-beings as well as other creations in the Synthetic Science of the Absolute (Yoga-Brahma Vidya) and how, as needed by the times, in what various forms do the great teachers of Suddha Dharma move about in the world for the protection of this Dharma.

6. But, O Best of Yogins, we have this doubt in us, for in the various treatises on Dharma, thus is learnt about the nature of Kali-Age.

7. When the era of Kali, the abode of all sins, commences, one quarter alone of Dharma remains (three-quarters of it being weakened), and people, all get immersed in vices.

8. O Best of Sages, the Brahmins, Kshatriyas, Vaishyas and Sudras (the four castes) make a pretence of the performance of their Dharmas, men having become vendors of Dharma for flesh (sense-enjoyments.)

9. In the world, truth is abandoned by those men, who pose themselves to be learned; and consequent on the casualty of truth, the longevity of men declines.

10. Because of the shortness of life, it becomes impossible either to acquire or impart knowledge; and as a result of lack of knowledge, men remain ignorant.

11. Because of ignorance, the covetousness of mankind increases, and out of this covetousness arises delusion, thereby leading one to infatuation and stupefaction; and men become preys to the mere gratification of the senses.

12. The sinners, under the guise of Dharma desirous of inflicting pain on living beings, filled with hate and enmity, become mutual killers.

13. These shameless people mercilessly destroy all arbors, trees, as well as animals, desecrating all sacred places and bathing ghats.

14. These senseless men, being infatuated with passion, violate chaste women and being possessed with sinful intensions ridicule elderly people and religious teachers.

15. Due to the prevalence of doubtfulness of existence in the world, a feeling of panic and alarm spread among the living human beings; and because of the bad nature of the times, there is no security.

16. Neither is there to be seen any tendency for the realisation of the Self within, the ever-lasting and the root of all, nor, for the study of the Sacred Science, nor there is conviction in the persuit of atmic quest.

17. Endowed with credibility, the Sudras become promulgators of Dharma, while the Brahmins, sitting round become listeners.

18–19. In the temples and in the forests, in the asramas of the mighty Rishis and in the dwelling places of Brahmins, only stone relics and bone-relics (tombs) are worshipped; while the worship of Devas is ignored; the people do not recognise the Great Beings who are the Preceptors of the worlds.

20. In the Kali-Yuga, the Sudras get into inimical terms with Brahmins; and become desirous of sexual union with Brahmin-women.

21. So also, the fallen Brahmin, desirous of sexual union with Sudra -women and being infatuated with passion alone, leads a life of lie and deception.

22. Consequently in a short time, the world gets peopled with Mlechas (who are the progenitors of the inchoate sexual union); and very many Mlecha-kings spring up in the World.

23–24½. Giving out absurd commands, sinful, ever uttering lies, not protecting the people properly, avaricious, swayed by haughtiness and self-conceit, entering into unholy alliances, with evil intentions, always quarrelling with each other, foolish but deeming themselves wise, joyous in inflicting chastisement, kings appear for the destruction of the world.

25–25½. Repeatedly misappropriating the wealth and women of the innocent, and in spite of their weeping, these sinners enjoy them without the least compunction.

26–27. Kings of Andhras, of Sakas, of Pulindas, of Yavanas, and of others of cruel deeds appear in Kali-Yuga; and at the end of this Age, very cruel kings appear intent on destruction.

28. Swayed by the tainted Kali-Age, men become followers of Adharma and being idiotic in intellect are heedless of the precious secrets of the Science of the Absolute (Brahma-Vidya).

29. While the Sudras are intent on the practice of Japa etc., the Brahmins give it up and eat all sorts of food; such things happen in this Kali-Age.

30. Intellectually discoursing on Adharma, and pitying those of dharmic-buddhi, these cruel men cavil at the Mystery of the Unseen, always praising those seen by the naked-eye.

31. In this Age, women that are harlots pass off for chaste women talking on chastity, and likewise are found men being sensuous, tormenting the wives of other persons.

32. In this Age persons sell their lineage (giving adoption to other gotras also) for monetary gain; so also the selling of maidens; and men cast greedy eyes on the property of others.

33. These mean-minded men, sweet-tongued and friendly untll their purpose is gained, always praise their own selves, condemning others.

34. Seeing these intent on Dharma, these persons mock at them; and the population is ever on the increase as a result of illicit intercourses of these fallen men.

35. Adepts in disputing for the appropriation of others' wealth, enjoying others' lands and houses, and being influenced by their own women, men are seen in this Age.

36. All ever intent on acquisition and none inclined to give away, secretive and ever indulging in sensuous talks, people harangue on perverted ideals.

37. In this Age, men of all castes and of crooked intellect, unite together into one for the achievement of a common goal in the world.

38. How then, O Sage, can this Age which is full of all sins be extolled by the Maharishis. that observe truthful practices and are protectors of Dharma.

39. How can this Age of Kali-Yuga become the followers of Suddha-Religion; and how in this Age, can Sanatana Dharma truthfully flourish.

40. How in this world now will the people faithfully take to Yoga-Brahma-Vidya and of instructions in respect of various Initiations.

41. O Foremost of Yogins, how do the various mantras that are highly efficacious in the achievement of all results, and bestowed by the great Suddha Sages, retain their efficiency, vigour and power:

42. O Great Sage, how will men's intellect turn towards the desire for spiritual advancement, and how can Kali-Yuga be deemed righteous; be pleased to enlighten us.

43. Being so, how is it possible for the Mahatmas and the Great Yogis to promulgate the principles of Suddha Dharma which is eternal and based on absolute truth.

44. O Great Sage, how can the visions of men tainted with the impurities of Kali-Yuga be directed towards the truth of spiritual learning.

45 How in this Kali-Yuga, sinful and condemned, does it become possible for the Yogins and Mahatmas to make the various kinds of movements.

46. Therefore, how does the purity of Kali-Age arise; it behoves on you to explain to us these doubts.

47-48. The conditions of all times, the *locus standi* of all Dharmas therein, the nature of the worlds subject to Time, the evolutionary course of the various beings inhabiting them, the *modus operandi* of the Suddha-Mahatmas modified by the necessity of the times, and the truth of the highest—on all these O Lord, thou art well-versed.

49. Salutation unto you, the knower of all Dharmas and the propounder of all truths; salutations unto you O Best of Suddha Yogins; may the Supreme Goddess bestow on you Her Grace.

1. KALA IN THE FORM OF YUGA AND KALI YUGA'S IMPORTANCE

Hamsa Yogi said :—

50–50½. O Esteemed Sages intent on protecting Suddha Dharma, what you have described motivated by dharmic considerations, about the formful nature of Kali-Yuga, have also been spoken of likewise by the Maharishis of yore.

51. But, it has to be learnt, in this connection, by those that desire to know the principle of Dharma, as follows :—

52. Even as Brahm abides, so is Kala and thus it is the Supreme-Ruler—*Maheshwara*; Kala, the Lord is himself the activities of creation, preservation and disintegration.

53. Thus it has been declared in all the various Puranas and Itihasas; the knowers of Tatwas hold that Kala is that state of Brahman in wish (desire).

54. When the Protector of the worlds brings about the unification of Dharmas, he is hailed as Kala, the Lord.

55. Such a process of Synthesis (of Dharmas) is brought about by four forms of Shaktis; and this process takes place quite in concordance with the motivation— *bhava* of the worlds.

56. In accordance with the will of the Supreme do all motivations arise in respect of all manifest achievements; and hence it is the fountain-source of everything in the worlds and this is said to be two-fold in the main.

57–57½. This *bhava*—motivation, classified as two-fold, is what is known as progressive—*sat* and retarding—*asat*; *sat-bhava* has its root in knowledge and is marked

by progressive realisation; whereas, the other one—*asat-bhava* which retards growth is the cause of ignorance.

58. Generally, however, the cause of these two motivations—*Sat and Asat*, is due to the changes or transformations that take place in the prakritic or material being.

59. (This) changefulness arises in association with and bound by *Guna* (quality) and *Karma* (actioning); so declare the Yogins and Knowers of the secret import of Dharma.

60. Even as the yogic condition of *Kshetra* (body) and *Kshetragna* (Spirit) is eternal, so also the changeful nature of Prakriti in terms of *Sat* and *Asat* forms.

61. And this is followed by, as it is held, various action-results, having different names as given to the periods of time.

62. So, O Sages, the ailments of childhood, youth, and old age are deemed to be of the nature of various stages (of Time).

63. Likewise, the leafing time, the flowering time, the fruiting time and seeding time are of the nature of different stages.

64. O Sages, even as Time is seen by these physical marks, it operates also likewise in the inner or finer states of existence.

65. Therefore, Kala, the All-Atman, manifests in the nature of Individual Souls as the nature of Yuga.

66. In all human beings, the qualities Satva, Rajas and Tamas are seen; and they, incited by Kala—Time, whirl in individual existence.

67. When in Manas and in Knowledge-senses (*gnanendriyas*) Satva quality manifests, then it should be

known as Satya-Yuga; when, there is great taste for learning and austere life.

68. When in men, there manifests a high devotion in the performance of actions for wished-for results, then it should the known by wise men as the work of the quality—Rajas, which is Treta-Yuga.

69. When in such actionings, there is seen avarice, painfulness, pride, boast and selfishness, then it is known as Dwapara-Yuga characterised by Rajas-Tamas combination.

70. When illusion, untruth, tricks, sleep, cruelty, lassitude, grief, delusion, fear and misery overcome existence, then it is Kali-Yuga, the work of the quality Tamas.

71-71½. Therefore, these Yugas known as Krita, Treta, Dwapara and Kali, even as they are seen in the sphere of universe—*Macrocosm*, so also are seen in each individual existence–*Microcosm*; thus state the Knowers of Time.

72-73. Hence, Kala is not the direct cause of joys and sorrows of human beings, O Sages; it is only a general cause.

74. There is yet, however, another cause which should be known as the particular one, of joys and sorrows of Jivas endowed with a body and in the worlds.

75. And so it is stated that Kala not being the mischief-maker, the Knowers of Dharma, as such, hold that it should not be blamed consequently.

76-76½. Particularly, the cause of prosperity and otherwise of all Dharmas followed by men abides in their knowledge or ignorance of the Eternal, True, and Transcendent Tatwa.

77-78. Through the learning of true Darsanas, with the continued association of right-minded men, and

through the teachings imparted by high-souled Teachers, the knowledge of Sanatana Dharma is generated; otherwise it is certain ignorance alone will prevail.

79. O Yogis, out of the changeful nature of Prakriti in its yoga with Atman, is born the cause of right and wrong motivations.

80. So it is held that Kala is the basis of all; and thereby Kala is said to be given the status as Cause.

81. Where there is right motivation, true knowledge accordingly arises; when such motivation is perverted, the result is only ignorance.

82. O Yogis, when all the Jivas are governed by right motivations, then there is peaceful functioning and there is an increase of Sat-Dharma.

83. Correspondingly, with contorted motivations there arises bad actions and an increase of Asat-Dharma; such is deemed to be the very nature of Kala.

84. A four-fold classification of it is obtained thus—Maha-kala, Akhanda-kala, Khanda-kala and Avantara-kala.

85-86. That which is known as Maha-kala is the one of Avyakta-plane; in this Maha-kala, O Yogins, the multiple motivations of Tatwas get dissolved and the single Tatwa, the transcendent and pure, characterised by Suddha-Yoga, alone remains.

87-87½. It is said that what is known as dissolution—*pralaya* is withdrawing—*upasamhara*; the powers, that govern the motivations respectively, being withdrawn in the one Supreme-Bhava, get dissolved.

88-89. The Knowers of the Time-phase state that this dissolution is four-natured—*Ahara*-consuming *Prahara*-striking, *Samhara*-killing and *Samahara*-unifying.

90-91. Thus should be known the nature of Brahm in its formful phase as Maha-kala ; the mark of Maha-kala-operation is seen when the samsaric functioning in its three-foldness (*gnana, iccha* and *kriya*) and four-foldness—(*the three plus yoga*) in terms of Vedas and Shastras gain ground on the basis of the transcendent and divine *Atmopasana.*

93. In the Akhanda-kala are born what are known as *Pravritti* and *Nivritti*—projection and withdrawal; which are of the characteristics of knowledge, temporal and spiritual respectively.

94-95. The connotation of the term Akhanda-kala is said to be synonymous with these names—Brahma (Creator), Vishnu (Protector), Shiva (Unifier), Indra (Lord of Heaven), Vayu (Lord of Air), Agni (Lord of Fire), Chandrama (Moon), Nakshatras (Stars), Soorya (Sun), Pitara (Ancestors), Ganadevas (Lords of the Fermament), Pasi (Varuna or God of Rain), Devas (Angels), Ghandarvas (Divine Ministrals), Kubera (Lord of Wealth), and Yama (Lord of Death).

96-97. Pravritti and Nivritti—the soul of creation, preservation and convergence, cause the powers (shaktis) opearting in this Akhanda-kala to expand and contract in their order respectively ; this Akhanda-kala is the one governing the Mahat-plane.

98-99. Manas-plane is influenced by Khanda-kala and in this Khanda-kala, the activities of Pravritti and Nivritti ensouling creative, preservative and converging functionings, give birth to those motivations—passion-driven.

100. The term Khanda-kala, it should be known by the Sages, connote those Divine Beings that confer boons to the seeking devotees.

101-101½. Indriya or Sense-plane is marked by the influence of Avantara-kala ; in this Kala the activities of

Pravritti and Nivritti ensouling creation, preservation and convergence augment sense-workings.

102-103. The term Avantara-kala is indicated by the names of those Gods, that are appeased through the performance of various *poojas* and occupying various seats in the cosmic scheme.

104. O Sages, it is seen that all these various Kalas are properly explained in all the Vedas and other treatises.

105. Time, determined in terms of minutes for the Yugas by the Computers (Astrologers) is known as Avantara-kala.

106. Khanda-kala is the one called Manvantara, wherein, Time is computed in terms of divine years for Yugas.

107. Knowers of Time state that the Time known as Brahma consisting of various divine periods is Akhanda-kala.

108. The name Maha-kala is given to that in which through the operation of the dissolving forces of *Ahara,* etc, all *bhavas* get into a state of complete Oneness.

109. Thus has been described Kala in its four-foldness, as governed in conjunction with qualitative nature.

110. Therefore, Time is eulogised negatively in a general way as also in its particular phases.

111. Pure motivations put forth right exertions and right conduct; when the motivations are impure, functioning and conduct get perverted.

112. O Sages, excepting Maha-kala, in all the other Kalas the formful nature of the worlds is seen reflected.

113. O Rishis, it is seen that the evaluation of the character and conduct of the people in a particular Yuga is adversely appraised, on the basis of what were

obtained (in the lives of the people) in the previous Yugas.

114-115. The Dharmas observed in Krita-Yuga, those of Treta-Yuga, that which are obtained in Dwapura-Yuga and the ones of Kali-Yuga, are those that are put forth by the motivations of people, which mark the Epochal-Time (with the aforesaid names.)

116. Maharishis impelled by *swartha-dosha* (personal preferences), either adore or condemn the Yugas in spite of this Great Truth about Kala-Tatwa.

117. The first one is known as Satya-Yuga; in that period, Brahmanas and others were worshippers of Narayana, unassailed by sorrows and diseases.

118. All were truth-speaking, compassionate and long-lived, overflowing with all kinds of wealth, free from inflicting injury on others and from pride,

119. Always aiming at helping others, quite well versed in all the Shastras; O Sages, thus were all the people of the worlds in the aforesaid manner (in that Yuga).

120. The World-Rulers that were the protectors of the worlds meticulously observed the rules of kingship—*Raja-Dharma*; thus declare those that are devoted to the investigation of the various phases of Time.

121. Oh! what to enumerate the praise-worthy qualities of Satya-Yuga; then, the people did not even pronounce the word—Adharma.

122 With the advent of Treta-Yuga, one quarter of Dharma got weakened; sorrow to a negligible extent overcame the people; and a few here and there committed sin.

123. The people resorted to meditation on Vishnu, and were intent on *Yagna* (sacrificial offering) and *dana* (charity); peaceful and happy they followed the rules of Varnashrama.

124. The class known as Sudras resorted to the pursuit of agriculture and all served the Brahminical class, the Brahmins themselves were devoted to the study of Veda and Vedangas.

125. Free from acquisitiveness, they (Brahmins) were utterly truthful, having overcome the demands of the senses; firmly austere in daily life, they were great givers, ever intent on Dharma

126. Oh Sages, when Dwapara-Yuga commenced, two quarters of Dharma got weakened and the people became subject to pain and pleasure in general.

127. Some people, then, were sinners, while the others were dharmic (virtuous); in some, good qualities were absent, whereas others were adorned with them (good qualities).

128. Brahmins though generally givers, sometimes became possessive; the Kings, getting greedy at times tormented the people occasionally.

129. Oh Yogins, only one quarter alone of Dharma remained when Kali-Yuga dawned; so that, Dharmas, higher and lower, are just in accordance with the nature of Yugas.

130. Thus are formulated the Yuga-Dharmas by the Maharishis; such description, it should be known, is just in the usual way.

131-132. It is declared by the Great Sages, who are Knowers of Time, and are free from '*swartha-dosha*' (sin of personal prediliction) and are well-versed in the subtle workings (of life), that the operative course of Dharma lies in the fact, that the force of dharma that is weakned in one quarter or two, gets itself distributed in the remaining quarter or quarters.

133. Therefore, O Sages, the truth is that the various phases of Dharmas have their full operation in all the Yugas.

134-134½. Further, since in a given Yoga the exaltating force of Arya Dharma gets deteriorated at the termination of that Yuga, the Maharishis to a great extent condemn (that Yuga); however, viewed on the basis of *Tatwa* (truth), it should not be so condemned.

135. So declare Vyasa and other Sages giving out the reasons for their condemning a time period.

136. Hence, O Sages intent on Dharma, the Kali-Yuga, which you have extensively condemned, is not so, when looked at on the basis of *Tatwa* (truth).

137. In the first Krita-Yuga, Dharma became subject to the discipline of *Gnana* (knowledge); in the Treta-Yuga, it is said that Dharma was subject to *Karma* (actioning);

138. Thus Dharma, in Dwapara-Yuga was governed by *Bhakti* (devotion); the Dharma of the fourth Yuga Kali, has *Yoga* for its operating force.

139. In this way, O esteemed Sages, it should be known by the *Adhikaris*, what has been declared as Dharma in its *tatwic* origin in each of these four Yugas.

140. Those, well-versed in the lore of Bharata, declare that Kali-Yuga is that in which all the phases of Dharma get mingled and merged.

141-142. In this connection, let me narrate to you in truth, and hear ye, O Great Sages, what has been said by Parasara to the Maharishi Mitreya regarding the greatness of Kali-Yuga, found in Dharma-darsanas, as stated by the mightily wise Vyasa.

143. In the course of a discussion by Rishis, the question arose, as to what that time-period is, wherein, even a little observance of Dharma yields the highest result as also brings about great joy.

144. To have the doubt removed, O Mitreya, the Rishis went to the Great Sage Vyasa, since in their discussions the doubt could not be cleared.

145. There, in the waters of the Ganges river, the Rishis saw my son, the valiant and twice-born Vyasa taking his bath.

146. Awaiting his completing the bath, the Maharishis halted under the shade of the big trees on the banks of the sacred river.

147. Lifting (his head) up from the waters of the Ganges while bathing, my son was heard by those group of Sages, uttering " Sudra is holy " " Kali is holy ".

148. Rising up from the waters of the river my son continued to say " the pious and holy Sudra is blessed ".

149. Even while getting out after the bath the great Sage repeated again "women are holy and blessed; all of them are blessed indeed verily".

150. Completing the bath and the performance of the ordained daily ablutions, my son, the Mighty One saw the Sages.

151. After making obeisance, and receiving them hospitably and offering them seats, the son of Satyavati enquired " what is the purpose of your visit "

152-153. They said that they came to have a doubt cleared ; however, while waiting, we heard you, O Lord, saying again and again " Kali is holy ; Sudra is holy and blessed ".

154. O Great Sage, we desire to know the truth of it if it is not secret ; after hearing it from you we shall say our hearts' desire, if necessary.

155. So declared by the Sages, Vyasa then smilingly said "Hear, you excellent Sages, about that has been stated by me as holy.

156-157. "What is effected in a period of ten years in Krita-Yuga, through a year in Treta-Yuga, by one month in Dwapara-Yuga, that is achieved in twenty-four hours (Day and Night) during Kali-Yuga through *Tapas* —austerity, *Brahmacharya*—celibacy, and *Tapa*—intonation of prayerful mantra, O Twice-born ; hence I said 'Kali is holy'.

158. "That which is obtained through *Dhyana*—meditation in Krita, through *Yagna*—sacrificial rites in Treta, through *Archana*—flower etc. worship is got through *Sankeertana*—singing the glory of the Lord-*Kesva* in Kali.

159. "Men in Kali-Age attain thus to the high order of dharmic exhaltation; and by the slightest effort become knowers of Dharma ; hence I praised the Kali-Age.

160. "Through the observance of vows, the Vedas have been grasped by the twice-born previously ; then, to learn their secret dharmic significance meticulous adherence to *Vidhi*—rules, has to be observed.

161. "Because talking wastefully, eating wastefully, doing sacrificial acts wastefully cause the downfall of the twice-born, they have to be resorted to under control.

162. "All these factors, if not under control, cause deterioration ; they do not yield the wished-for results, O Twice-born.

163. "In respect of activating results they are all dependent ; certainly by control, O Twice-born, they truly overcome (the great distress) of world-life.

164. "Through desirable service of the twice-born, and by sincere acts of sacrifice, the Sudra overcomes (the distress) of world-life in truth, surely; hence he is blessed.

165. "There should be check in what is to be eaten and not, and control in what should be drunk and not ; since, O Great Rishis, there is *Niyama* — regularity in them, they (Sudras) are said to be *Sadhus*.

166. "Wealth obtained by men without conflict and quite in accordance with one's own dharmic attainment has to be distributed to the worthy in a spirit of sacrifice and according to *Vidhi*—rules.

167. "Its acquisition and guarding is a most troublesome process, O Best of the Twice-born ; hence its mystery has to be understood by men through its proper distribution.

168. "Thus through regulated distribution, men overcome surely ; in truth overcome other distresses in the world-life, O Best of the Twice-born.

169. "Women, through service of their husbands by act, mind and speech, attain excellences, O Restrained Twice-born, of the world,

170. "Not through great suffering but in attunement with (their) husbands ; so then, for the third time was declared by me that women are blessed."

171. Having thus explained to the *Vipras* — the learned Rishis, Vyasa enquired of them the purpose of their visit and asked them to state all their desires clearly.

172. The Rishis then said "O Great Sage, what we wanted to ask has been already answered by you in what you are just now saying".

173-174. Smilingly, the Sage Krishna Dwipayana Vyasa said to the wondering, eyes-raised Sages who came yearningly, that he knew their questioning through his divine eye ; and hence he was saying loudly what is holy and meritorious and added,

175. "Through a slight endeavour Dharma is achieved in Kali-Yuga by men adorned with atmic qualities and completely purified of all taints,

176. "By Sudras being bent on service of the twice-born and by women through tireless service to their husbands.

177. "Hence these three are very much blessed; that is what I hold as true; though undeveloped they are the Knowers of Dharma; what more is required, O Best of the Twice-born.

178. "In Kali-Yuga very great love for Adhyatmic study is generated in all the people of the world; they bring about fruitful results.

179. "Purushothama, the Bhagavan enseated in the thoughts of men destroys all their defects caused by the sinful nature of Kali-Age through wealth and land.

180. "Either by hearing, or by extollingly speaking, or by meditating or by worshipping or by adoring the Atman, all the sins of the various incarnations of men, the Lord destroys seated in the heart-cave.

181. "Even as fire applied to gold burns away all its secreted opaqueness, so also the Lord Vishnu immanent as Atman destroys all defects of the striving Yogi.

182. "The great quality of this Age, O Learned Sages, consists in leading men to the realisation of Atman and that in its full Suddha-phase."

183. The Rishis thereafter worshipping Vyasa and praising him again and again departed as they came fully convinced of what they heard from Vyasa's teachings.

184. O Great Beings, of the very wicked nature of Kali-Yuga, this profound secret now given out by me is the one great redeeming quality.

185. Hence, O Best of Sages, it should be known that Kali is held sacred by Suddhas and Mahatmas as being conducive to meritorious actions.

186. Firstly, O Best of Sages, even as fire that is pure, covered with ashes, Sanatana Dharma is imbedded in Yoga in this Kali-Yuga.

187. Then, in course of time in this Age, Suddha-Perceptors resplendent with daivic effulgence and endowed with divine aura make their appearance.

188-189. Likewise does the Supreme Being Lord Narayana, the sole Director of Suddha-ideation and the Protector of all *sat-dharmas*, incarnate in this Kali-Yuga there and then as necessity arises in human form by means of Yoga.

190. Firstly, in the village known as Sambala does the Lord appear in the form of a twice-born with the name Kalki, in this Yuga.

191. This very Lord quite by himself does, in due form, initiate in the principles of Suddha SanatnaDharma all women and men with no exception whatsoever.

192-193. O Best of Sages, then do all people being intent on *Japa* and *Dhyana*, endowed with the beatitudes of Suddha-Yoga, and immersed in the contemplation of Narayana, become all-knowers and all-powerful through the grace of the Lord Vasudeva; such things take place in Kali-Yuga which is wonderful.

194. So long the Lord Kalki abides in this world as such, so long the minds of men and women will be lit by the realisation of Atman.

195-197. It should be known that this advent of Bhagavan Kalki is the first; in that period many

beings, adorers of the Supreme Narayana, that are *Suddharyas*, of daivic effulgence, and followers of Suddha Dharma and brahmic resplendence, take birth in this world for the protection of the virtuous and for stabilising Dharma; the people of the world, thereupon, become intent on *Japa* and *Dhyana*.

198. In this holy Kali-Age, thus, many such incarnate beings that are akin to the Lord Kalki and his followers, do appear frequently.

199-200. Those that have deviated from the life of Varnashrama, of bad conduct, followers of unrighteousness, outcastes, with sinful intentions and others given to cruel deeds — all these, O Sages, achieve the supreme goal by doing service of Suddha Dharma.

201-202 All the people of the world whatever may be their Country, that are afflicted with sufferings, steeped in ignorance and revelling in wickedness, the moment they become intent on meditative habits and the realisation of Self within and get into them, they become freed from bondage and attain the perfect fruition of the supreme state.

203. The Ancients declare, because in this Kali-Yuga, the *Buddhi* — intellect of men gets turned to the realisation of Atman, Kali is said to be pure and holy.

204. Thus has Sage Narada declared in yore the supreme place Kali occupies in the Yuga-group.

205-207. Gnana-Shakti, which is the instrument of Atman for knowledge-functioning, its Iccha-Shakti which is the means of functioning in desire, and its Kriya-Shakti, which aids the functioning in action— all these three Shakties, when, by the will of the Supreme Lord, get governed by Yoga-Shakti with

corresponding realisation of Suddha-Yoga, that supreme time is known by the name of Kali.

208. Yoga is three-fold and it should be known as being divided as *Prakrita*—Material, *Atmeeya*—Spiritual and *Suddha*—Transcendent.

209-210 The characteristic of each of these three Yogas is as follows:— The Yoga known as Prakrita or Material results in the destruction of world; that which is known as Atmeeya or Spiritual tends to do away with material prosperity; whereas, Suddha-Yoga conduces to all kinds of prosperity to the wise.

211. That form of Yoga-Shakti known as Suddha-Shakti is ordained in the practice of Suddha-Yoga its acquisition by self-effort is possible to all men in this Age.

212. O Best of Sages, the rules of Varnashrama-Dharma of bodily basis become obsolete in course of time in this Kali-Yuga.

213. O Sages, thereafter does Suddha Dharma, resplendent with all truths flourish in the world as a result of Suddha-Yoga-practice.

214. Therefore, refining the truth of Varnashrama-Dharma according to *Vidhi*—rules, and observing the principles of Suddha Dharma, people achieve the highest goal.

215. O Foremost of Yogins, thus is known the Dharma pertaining to Varnashrama and this Dharma is based with an eye on the nature of human beings.

216. It should be known by those intent on Dharma that the true state is that wherein there is no mutual conflict in the operation of these Dharmas.

217-218. The *Brahmacharya*—celibacy of Brahmana is the one whose Dharma is that of the Mahat-plane; the *Garhastya-dharma*—the dharma of the householder which

is one of *Kshatriya* or the warrior belongs to the Manas-plane; that of *Vanaprastha* or forest-dweller is the dharma of *Vaishya* or the trader, also of the Manas-plane: that of the *Indriya* or sense-plane is the one of Sudra which is the Dharma of *Samnyasi*.

219. O Sages, there is fraternal relationship in the operation of all Dharmas, which happens naturally in Kali-Yuga.

220. Hence it should be known by those that resort to enquire about Time and its evolution, that Kali-Yuga is supreme for the prosperity of the people.

221. Therefore, undoubtedly holiness alone results in Kali-Yuga; in Kali-Yuga the operating forces of all Dharmas get flourished.

222-223. What has been attributed as bad conduct of persons in Kali-Yuga, O Best of Sages, when looked at in truth, has equally flourished in the ages of Krita etc.; hence Kali which is conducive to all prosperity should not be condemned.

224. Whatever more that should be known, O Best of Sages, has all been elaborately explained previously.

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The Sages said :—

225-226. O Hamsa Yogin, Great Perceptor, you have now given out to us in all detail with special reference to the conditions of Dharma, the nature of Time in general and particularly about Kali-Age and its greatness.

227. O Great Sage, how then in this Kali-Yuga do the Adhikaris of Dasa etc. order reestablish themselves in the path of dharmic observance.

228. What are the various principles of Dharma that are to be specially learnt by the Dasas and what is to be known specially by them in the matter of their daily discipline.

229. O Lord, may you be pleased to explain to us all these in detail, and hearing them we will be greatly pleased.

2. SUPPLEMENT DHARMAS TO BE LEARNT PARTICULARLY. BY DASAS

Sri Hamsa Yogi said :—

230. O Best of Sages, thus has been laid down the rules of conduct of Dasas and other Suddha-Adhikaris in this Kali-Age.

231 O Sages, it should be known that the highest Dharma of Dasas and others consists in the discarding of ten vile actions.

232. Of these, O Sages, three vile actions, namely destroying life, committing theft and sexual relation with others' wives pertain to the physical body.

233. O Sages, four belong to speech, namely—vain talk and gossip, abusive and cruel words, slandering, and uttering lies.

234-234½ O Sages, three evils pertaining to the mind are—greed of others' possessions, enmity with all beings, and a sense of uselessness of all actions that are ordained to be done.

235-236 Thence, O Yogins, it is laid down that these ten condemnable actions pertaining to body, speech and mind are to be shunned by Dasas and others.

237. Therefore, O Sages, to the Dasas, prayer at all times for the longevity of life of themselves and others,

238. Refraining from theft, desisting from sexual relation with others' wives, not indulging in cruel words, non-slandering, keeping company with the virtuous, and truthful in speech,

239. Non-longing for others' possessions, friendly with all, firm faith in fruitful results of all good actions—

240. All these, are laid down as conducive to prosperity, as fully agreed to in Suddha-Darsana.

241-242. Thus, it has been further laid down that it is definitely necessary for the Dasas for the purpose of higher advancement that there should be unfaltering devotion to Bhagavan Sri Narayana, the Lord of all the Worlds and the Supreme Teacher and to the Mahatmas and Maharishis that are His followers.

243. Hence, those that belong to the order of Dasas and others should not resort to evil which is the characteristic of Adharma either in thought word or deed.

244. Always performing virtuous actions, and with firm devotion to Bhagavan Sri Narayana, they do, through His benign grace, attain the supreme state.

245. What the Suddhas and Dasas should know particularly in regard to Dharma has been laid down thus.

246-246½. It is said that the activities, of Atman the body of Paramatman and effulgent with universal qualities, being of the nature of parts, are to be known as four-fold.

247-248. The knowers of esoteric significances declare, O Sages, that the activity known as *Gnana*—knowledge is itself the ruler of what is known as *Gana-Samsara-Vyavasaya*—functioning in the field of knowledge.

249-250. The drinking of water which is of the nature of Brahmic realisation, when it is fully strained by the cloth known as body, the basis of all Dharmas and complete in itself, is deemed highly meritorious; and it is this body (that acts as a filter) that is known as Manas or Mind.

251. To the Dhyana-Yogins, it is laid down that his body known as Manas has to be kept in all purity

and with it the eternal transcendent Brahman has to be worshipped.

252. Thus, when through purified Mind, Brahman is experienced, there are actions to be performed, which characterises the Adhikari.

253. It should be known by the Yogis that there are two supreme words that are to be uttered as a result of purification by true Yoga.

254-255. Of these two-fold vocal utterances, the first is known as *Udgeetha*; *Udgeetha* is declared by *Nadavids*—those procfiient in the Science of Sounds, O Sages, as that act wherein the nature of Suddha-Atman is loudly proclaimed; hence the first utterance is said to be OM, which represents Brahm.

256. The other utterance is of the nature of *Prarthana*—prayer; to the Yogis, prayerful utterance is the rule.

257. "Even as Ishwara is enseated in my heart, He abides in all creation; I always take refuge in Him alone who is the form of Brahm."

258. This auspicious utterance that denotes complete self-surrender has to flow from the lips of Yogins.

259. Hence Bhagavan Vasudeva the universal lord abiding in his divine Yogic state thus taught to Uddhava, the Mahatma.

260. "The foot should be placed after looking about carefully; water should be drunk filtered by cloth, words are to be uttered that are true, and actions are to be done with mental sanction."

261. This profound teaching has to be followed by those Yogins that are Samnyasins; its esoteric meaning should be known by the Sages thus.

262. The movement known as *Gnana* is the characteristic of the plane *Mahat*; what is known as Manas is likened to the cloth that filters water.

263. It is itself known as *Manas-Tatwakoota*; the Brahmaswaroopa thereof is always worshipped with it.

264. It is stated that *Indriya-Tatwakoota* is the one which is the means for the performance of actioning led by the pure mind.

265. The words '*Saranam*' and '*Namaha*' respectively meaning surrender and salutation get purified through the practice of Suddha-Yoga.

266. And this Suddha-Yoga refers to the Atman in the *Turiya* or the fourth plane; this plane is referred to as *Suddha-Avyakta-Tatwakoota.*

267. It is to be known by the Sages, that functioning in these Four Tatwakootas in their order is legitimate and pure.

268. The Shrutis declare that the formful nature of Atman varies according to the kind of samasaric functioning in which the Adhikaris-each is engaged.

269. Most assuredly, these various forms of Atman are in truth experienced by Suddha-Yogis and by the Adhikaris of the Dasa etc order.

270. Various experiences do take place in their due order and they have to be consolidated by the Dasas and others.

271. It is said that a knowledge of these various states of Atman, their power and process constitute a special acquisition by the Dasas, which is of a supreme order.

272-273. The mode and manner of the practice of Suddha-Yoga followed by Suddha-Yogis as has been taught to them by the Mahatmas the Great Teachers,

require to be specially learnt by the Dasas; the Dharma or law pertaining to it, O Sages, should be known thus.

274. "When devotion of the highest order to the Great Teacher (Bhagavan Sri Narayana) is completely cognised by one, then *Suddha-Vignana* knowledge of *Avyakta-plane*, which is Yoga in its characteristic, get dawned (in him);

275. "Then the knowledge of *parabhavamsa*—divine incarnations; a footing in Brahma-Yoga; thereafter overcomes inimical nature; realises the high-mark of peace—*sivalingatwa*; and

276. "An intimate association with one's own Life-principle that is free from the bondage of action. Thereafter a faith in the revelation of higher Shastras; performance of sacrificial acts supremely dedicatory to Brahm;

277. "An ardent desire to realise the excellences of formful Brahm which is the characteristic of pure devotion; a firm endeavour to transcend rebirth which is the hall-mark of Suddhatman;

278. "Disciplinary exertions to attain the knowledge of higher and lower Brahm; and then to (the attainment) of a knowledge of the *Devi-Vibhooties*—daivic powers characteristic of supreme devotion.

279. "A mastery as of a *Yukta* for the realisation of *Parabhava*—Paramatma; then the knowledge of *Mahapadartha*—the significance of the high state of Paramatma, in its ordered state and mightiness;

280. "Cognisance of the scope of freedom and happiness; of the high state of Raja-Yoga; thereafter

Note: Significance of Slokas from 273 to 286 as being an Epitome of Srimad Bhagavad-Gita S. D. M. was brought out partly in an article that appeared in the Suddha Dharma quarterly Vol. VIII. No. 1. Fruther elucidation on this will appear in its future issues.

that of the state of *Brahmee*; and of *Samnyasa* which is of the nature of purifier.

281. "Thereafter a knowledge of Suddhataman, rooted in self-surrender and equipoise; knowledge of all vehicular bodies through high *vairagya*—determined discipline;.

282. "Performance of all actions that are to be done; firmnance and constancy in Bhakti-Yoga; and the pure knowledge-status brimming with ideations of all walks of life.

283–285. "Thereafter, an offering of oneself which is of the nature of absolute surrender to Suddha-Brahm, the root of all, the eternal, abider in the pure lotus of the heart, the Divinity, the Lord of one's own being, the transcendence, the mark of *Suddha-Avyakta-Tatwa koota*, adorned in association with Yoga-Shakti, the reflected image of *Ananda-Kosha*—bliss-sheath, in accordance with the ordained rule and method.

286. "Thence, the mark of one's own role in the divine scheme is got as a result of the purest devotion which is the laudatory eulogium of the all-knowing Ishwara even as the Ancients declared it. All these Dharmas were explained to Rahu by Sage Narada".

287. In the same manner secular excellences are needful to human beings, to the Suddha-Yogins spiritual beatitudes are necessary.

288-289. These two beatitudes—secular and spiritual are, in their very nature and form, opposed to each other, tending to destroy progressive elevation, all-consuming and highly sinful; the over-coming of these adverse effects have to be gradually brought about by the Dasas.

290–291. Suddha Dharma tends to the realisation of spiritual and material excellences without any mutual conflict; it is the very ancient Dharma, securing all ends, pure, eternal and exhalting, generating friendliness loveable and joyful; and as such the principles of this Suddha Dharma are taught by the Mahatmas.

292. This Brahma Vidya, superior to all Vidyas adorned with the Yogic attribute has to be mastered by Dasas.

293. O Sages, the rock basis of the Dasas is the observance of this supremely high Suddha Dharma mode of life.

294. O Yogins, thus has been stated by the Mahatma Narada, the truth about *Samsara*—life of world-process, in respect of its permanent nature—*nitya* and also of its transience—*anitya*.

295. In the *Shruti-revelatians*, it is declared that *Samsara* is deemed ever-lasting because it is through it that *Brahmaswaroopa* is realised, whereas in itself it is evanescent and as such is held as *anitya*—untrue.

296. Brahm determined as Om: Tat: Sat in terms of *Gnana*, (knowledge), *Iccha* (desire) and *Kriya* (action), the states of *Sthoola* (physical), *Sookshma* (subtle), *Karana* (causal) and Turiya (the fourth),

297. The five-fold ideations of *Akshara* etc. (*Akshara*, *Jiva Atma*, *Paramatma* and *Purusha*), and the dharmic observances corresponding to each of them (for realisation)—all these pertaining to Para-Brahm are illuminated by *Samsara* alone.

298. The various acts of *Yagna* (sacrificial offering), *Tapas* (austerity), *Dana* (self-dedication), the two Vidyas pertaining to bondage and freedom and of *post-ortem* life,

299. Have all been given out on the basis of *Samsara* only; hence knowledge of it is the practical means that conduces to *Brahma-prapti*— attainment of Brahm.

300–301½. They are said to be traducers of *Samsara* who, not realising the all-pervasive operation of Brahma-Shakti fascinating the entire world, loose their energy in the performance of legitimate actions, being swayed by the dualities of life; hence, O Sages, the Supreme Dharma of Dasas is that which secures full knowledge of *Samsara*.

302–302½. The critical examination thereof has been laid down thus and certainly it is in accordance with one's own atmic knowledge.

303–305. This supremely high mode of practice is said to be divinely fruitful, when the unconditioned awareness turns in the direction of Suddhatman, in consonant with Time, state of being, the particular sheath (*kosha*), and as laid down, through the aid of divine *bhavana*—conceptual ideation, and by the act of holy meditation; and these should be known by the *Adhikaris*—Dasas, as the mode of critical examination.

306. Consequently, it should be known by the *Adhikaris* that *Samsara* whose very form is Brahmic-characterisation is the very means for the realisation of of *Brahma-gnana*.

307-308. Therefore, in this age of Kali-Yuga, conducive to all-welfare, the features of worlds-life become the means for experiencing Atman in oneself, by leading a life according is the tenets of Suddha Sanatana Dharma, the knowledge of Suddhatman being the means of this Dharma.

309. This Brahmic knowledge esoteric has been explained by Narada, as sanctioned by Dharma.

310-311. The Ishwara of all, the all-full, is He who promulgates everything (in and of the world); He s the soul of all, all-powerful, the cause of all causes, universal, the all-formed and hailed by Mahatmas as Vasudeva; men drink the nectar of immortality through prayerful worship of Him.

312. Even as Manas is yoked to the five featured (sheaths), so also Brahm as a thread passing through the beads appears five-fold (Purusha, Paramatma, Atma, Jivatma and Aksharatma).

313-314. Just as the thread running through pearls or corals or vessels of mud takes upon itself those respective colors, so also Atman abiding in the bodies of horses or men or beasts or insects is in association with functionings of its own.

315. Abiding in particular bodies, whatsoever actioning the Atman does, it experiences the results as are occasioned in that body.

316. Earth, though the same in essence (all over), sprouts out many medicinal plants differing in palate, so also, the action-ridden buddhic functioning differs in accordance with the dictates of the immanent Atman in one.

317-318. Desire is born of knowledge, and it is subject to changeful motivation; and action is the offspring of motive, and it brings forth results; and conversely results are action-ridden; actions, again, have their source in that which is known and that which is known is due to knowledge.

319. Knowledge, as it manifests itself out, is either *Sat* or *Asat*—true or perverted. There is nothing higher than knowledge in the three worlds—(*of Mahat, Manas and Indriya*).

320. Even a little performance of Dharma transforms man into a great knower; whereas, man, though great, due to his ignorance of Dharma, actions do not yield him true fruits.

321. It is with the aid of knowledge that men complete their samsaric functionings; and it is with it that freedom is obtained and also the sanctified high place.

322. Whether Yogis, or Gnanis or Sankhyas or any other Adhikaris—all these being observers of Dharma are highly wise.

323 The world is supported by Dharma and all are rooted in Dharma; Dharma is the cause and terminus of Truth and is famed as the means of success.

324 Because out of it are born all wealth. Dharma is the all-cause; though all-wealth is seen in the world, its full acquisition is a rarity.

325. O Sages, what are known as *Atmeeya*—Spiritual and *Prakrita*—Material Dharmas are acclaimed as *Sankhya-Dharma*, being of varied categories.

326. Of all the Dharmas observed by men, there is one which is the most secret; and that is an utter dedication and surrender of all Dharmas to Parmatma who is propitiated thereby.

327. O Sages, this Dharma is the very soul of all Dharmas and should be known by the wise as securing the grace of the Over-Lord (Paramatma).

328. To the Suddhas, this one supreme Dharma is their order and the creed of the yogis is that in this all-dedicated surrender lies wholesome nourishment.

329. In what is known Avyakta-tatwakoota all dedicatory surrender is offered; and this manifest—*vyakta* world is overshadowed by the unmanifest—*avyakta*.

330. The Adhyatmic thinkers declare that this Avyakta is the Region of Synthesis; that Region is the seed-state in which all Dharmas get withdrawn.

331. Suddha Dharma which is marked by such a withdrawal is natural to human beings and it has to be observed and followed by the yogic aspirants with the aid of yoga-knowledge.

332-333. The Yukta—the yogic aspirant well-conversant with *tatwas* abides convinced that he never performs, even the little-most act—such as seeing, hearing touching smelling, consuming, moving, breathing, sleeping, speaking, releasing, grasping, working or reposing—realising, sense and sense-objects mutually interact.

334. The aspirant who functions in the world-process devoid of attachment (or aversion) dedicating all fruits of action to Brahm is not bound by the effects of it (action), even as the lotus leaf is not wetted by the water drop on it.

335. Yogic aspirants perform actions, bodily, mentally, through discrimination and also through senses solely for purifying their nature by discarding attachment (and aversion).

336. Such a Yukta having rejected the fruits of action (for himself) attains peace through synthetic yogic endeavour; whereas, one who is not a Yukta being attached to fruit of action due to passionate craving gets bound by it (and with it the trials and tribulations of helpless birth and death repeatedly).

337. The Yukta-aspirant, who has renounced by mind all actionings through pleasantly overcoming the passions abides in the city of nine-gates (body) neither performing any action nor causing any to be performed.

338. Thus has been explained by Sri Vasudeva (the significance) of the pure, eternal, Yoga-Dharma, to those Adhikaris of Raja-Vidya.

339. That this great Dharma should be well-observed by the Adhikaris of Dasa-group, O Maharishis, is a truth that should be fully grasped.

340. As to what should be known particularly by the Dasas in the course of their observances has been declared thus by the great-souled Siddha-Narada.

341. Speaking on the formful side, the initiated Dasas fall under three groups—*Asampoorna* (incomplete), *Sampoorna* (complete) and *Sama* (equable).

342. Those that lead the house-holder's life are termed *Asampoorna*; the middle one (who continues to live in the house after completing his duties for the guidance of the youngsters) is known as *Poorna;* the Samnyasin (the celibate from birth) is the Yogi hailed as Sama, the hero.

343. So then, each one, after a true examination of one's own status, in particular reference to time and place should resort to practices.

344. That occasion, during the time of yogic meditation--*Dhyana-yoga,* wherein, the nature of Suddhatman becomes the theme of such meditation automatically and with least effort, should be understood as one of high mental-purity-*medhya* and blissful--*sukha.*

345-346. During the period of such yogic meditation of the Dasas, there arises the activity of *Devi Prakriti* as impelled by the Atman within; thereupon, the Dasas actually attain approximation to Brahm in the form of Atman within, which is one of contacting it (Atman).

347. That which has been brought about by *Devi-Prakriti* is augumented further by the practice of Raja-Yoga.

348. The opening up of the path that leads to the approximation to Suddha-Brahm itself (as distinct from

Atman) gets quickened as a result thereof; this Raja-Yoga is famed as a composite of a three-foldness—*Bhavana* (ideation), *Karma* (working), *and Dhyana* (meditation).

349-349½. When the activities of Devi-Prakriti has commenced in the Raja-Yogis, there arises then the visioning of the Over-Lord--Paramatma, as *Saguna* formful), or *Nirguna* (witness), in accordance with the wish of the Lord-Atman within.

350-351. Thereupon arises associationship with the groups of Suddhas, Mahatmas, Yogis, Kulacharyas (teachers of various races), and Maharishis, and also is generated the pure power—*Suddha-Shakti* for the due protection of the Atman.

352-353. When during the period of yogic practice by the Adhikaris of Dasa-group, repose in peace and contentment is attained, then there arises yogic powers, which are of the nature of majesticity of the Atman within and which again is the experiencing of the formful Brahm in the nature of the aforesaid Atman.

354. What is termed as the experience of Atman in the Raja-Yogis, is certainly brought about by the activity of Devi-Prakriti.

355. Thus has been stated by (Siddha) - Narada as to what should be known by the Dasas engaged in practices intent on Yoga.

356. Those that are denominated as Yuktas in the categories of Suddhas that are Raja-Yogis fall under four groups viz *Tejo-Yukta, Dharma-Yukta, Karma-Yukta* and *Dana-Yukta.*

357-358. The first, *Tejo-Yukta* is described thus:—The characteristic of *Tejo-Yukta* is said to be dominant in those high souled beings, who, out of their own free-will and in accordance with the rules laid down, do

the instilling of *yogamrita*—the nectar of yoga that constantly showers as per the Divine-plan.

359. The trait of *Dharma-Yukta* is said to be present in one who does the teaching of Suddha Dharma as has been learnt, to the practising neophytes—*Sadhu*.

360-360½. The nature of *Karma-Yukta* is said to predominate in one who is out to relieve the distress of those needing protection, in selfless spirit by administering the performance of mantric rites that aid the relief (of distress.)

361-363. Those high Dasas that send up their pure prayer to the All-mighty Ishwara, that abides immanent in all as Saguna, Nirguna and Suddha in the manner it should be done, for the well-being of the entire world, are known as *Dana-Yuktas*. Thus has been described the characteristics of Yuktas.

364. In the Bhagavad Gita, Sri Vasudeva explains at length the characteristics of the Yukta-aspirant and it should be well-learnt by the Dasas.

365-366. What has been taught to Mahatma Narada by the Lord (Narayana) in yore in respect of the actual performance of actions, characteristics of a Raja-Yogi, have to be learnt all-round in full by the Adhikaris of the Dasa-group; and O Sages, herein, I shall explain it in short.

367-368. It should be known that for the purpose of one's own self-direction, eight *Maha-Dharmas* are to be learnt by the Adhikaris of Dasa-order and they are (1) *Viswasah*—faith, (2) *Samarpanam*—dedication, (3) *Vichara*—enquiry, (4) *Nischaya*—conviction, (5) *Sangopanam*—desistance, (6) *Prakatanam*—imparting, (7) *Mouna*—silence, and (8) *Sama-bhava*—atmic equality.

369-370. *Viswasa* or faith consists in the due performance of all actions imparted by Suddhacharyas ordinarily and also specially in regard to the *Japa* of *Bija-mantras* pertaining to Raja-Yoga; and *Samarpana*—dedication is in reference to the offering of these acts to Brahm itself.

371. Thereafter, *Vichara*—enquiry is in regard to Suddha-Shastras according to one's capacity; and the firm conviction in the doing of duties in one's samsaric functioning is termed *Nischaya*.

372-374. *Gopanam* is desistance from imparting the Vidyas and the great significances of Suddha-Siddhanta taught by Suddhacharyas to those that are slanderers habitually, atheists, foul-mouthed, cavilers, cheaters, discarders of Suddha-Dharma, indolents, passion-possessed, conceited, liars, babblers, and consumers of cruel food.

375. *Prakatanam* is that act of imparting in full the meanings and implications of Vidyas to those that are free from these viles.

376-377. The means for the aquisition of enlightenment in the maze of conflict of different aims caused by the restless mind is to withdraw oneself to a state of quietude and this is termed *Mouna-Dharma*; and *Sama-bhava* is the sense of equability of all whether high or low.

378. Thus has been explained the eight *Maha-Dharmas*—*Viswasa* etc, these, the Dasas are to learn specially.

379-380. When the required ability in the performance of the particular and daily disciplines prescribed by the Suddha-Yogins for effecting bodily purification is wanting in one due to one reason or the other, what they should do, had been taught in the yore by the Lord thus—

381-384. O Sages, in the same way the prescribed daily discipline, as done by the efficient Dasas who, through learning and thinking have mastered the methods in their order, time and process, consists in the daily intonation of Pranava in association with its correlated bija-mantras that are the aids of the said karma, the practice of the inefficient Dasas consists in the performance of the ritualistic worship – *pooja* solely with offerings of water, fruits, flowers and leaves.

385. The most exquisite daily discipline consists always in the doing of meditative practice and it is through such meditation that the Adhikaris attain *Yoga-vibhooties*.

386-387. O Sages, the action of pure manas is highly fruitful; yoking it always with the eternal Atman within, the lofty Brahmic ideal has to be meditated upon by the Dasas; nothing other than Brahm should ever form the theme of thinking,

388. Thus the work of the Maharishis consists in the unbroken japa of the *ekakshara*—single letter of Brahm and of Atman,

389. As to what should be known by the Dasas in their daily performance of the discipline is settled thus as above.

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3. On Deekshas or Initiations

The Sages said :—

390-391. O Hamsa-Yogi, salutations unto you, the great knower of all Dharmas; the greatness of Kali-Yuga of all the Yugas, the Dharmas that the order of Dasas should know and all other factors germane to them have been explained by you at length in accordance with truth.

392-393. However, O Lord, deign to explain to us the nature of Deekshas or Initiations that pertain to Brahmic sacramental rites, conferred on the Dasas by the Great Ones—*Mahatmas*, during this Kali Yuga and also in the other Yugas and other particulars pertaining thereto.

394-395. It is fully patent that the supreme honour bestowed on Suddha-Darsana over all the other Darsanas is due to the sacramental efficacy of these Deekshas and their being conferred on by the great Suddhacharyas that are universally respected and honoured.

396. May the Lord of all the worlds, the Guru of all gurus and the all-pervasive Divinity confer his blessings on you.

(A) Meaning of the term Deeksha

Sri Hamsa Yogi said :—

397. O thou respected Sages, in truth I consider myself most blessed by your questioning me on this head.

398-399 In such high disquisitions regarding the nature of Dharma in its Suddha aspect, it is the aid of such questions aiming to know, that learning is got by Suddhas and Maharishis; consequently, I deem it again that your very questionings merit worshipfulness.

400 O Sages, hear thou about all the Deekshas pertaining to Suddha-Tatwa, as I explain to you their nature and significance in full as far as I know.

401. As to what should be done in the actual administration of Deekshas by the Deekshacharyas and other particulars in that connection were all previously explained.

402-404. O excellent Sages, the meaning of the term Deeksha is understood thus—"for all human beings and for their attainment of all wealth, the cause is the Lord of Parasthana—the supreme seat and the knowledge of the Tatwas ; which means that through a knowledge of the Tatwas, the gaze gets oriented in the

direction of Atman who is the Lord of Parasthana; and tatwas deal about Narayana"—such is laid down as the meaning of the term Deeksha. And this Deeksha is said to be three-fold—*Dharma*, *Karma* and *Artha*.

405. Of these, the imparting of the knowledge of Suddha-Vidya is said to be of the nature of *Dharma-Deeksha*; the second, which consists in the teaching of the methods of Suddha-Karma, is stated to be *Karma-Deeksha*.

406-407. What is known as *Artha-Deeksha* is said to be one of instilling in the holy spot in the body of the Dasas (centre between the eye-brows), the essence of the Yogic nectar of the Divinity's Tejas (splendour), acquired by the group of Suddharyas through their meditative efforts.

(B) Main Division of Deekshas

408. Accordingly it is laid down that Deekshas are three-fold—*Dharma*, *Karma and Artha*; which is also agreed to in the Suddha-Mandala.

409. Herein the Deeksha known as *Artha* has nine features; this is because the down-pour of Tejas yields nine-fold results.

410-411. O mighty Sages, the resulting nine-foldness has to be known; those that are known as *Yoga-Devi*, then *Aditya*, *Chandrama*, *Sukra*, *Agni*, *Prithvi* and *Vayu* are the Devatas (Deities) presiding over these Deekshas of the same name.

412. Hence, O Sages, the secret significances of the nature of Deekshas have to be learnt in their order by the Yogis.

413. A knowledge regarding Deekshas is not got in the Vidyas; it is got only through the heriditary Suddha-charyas.

414. It should not be imparted to all and sundry, but can be taught to those that are virtuous; however, what is termed herein as the secret of Vamadeva continues to be esoteric.

415. Therefore, O Maharishis, in respect of the imparting of the knowledge about Deeksha, the extent to which it can be done is explained herein.

416. The Suddha administration is made of *Prithvi-Deeksha* in Annamaya-kosha (food-formed sheath), of *Vayu-Deeksha* in Pranamaya-kosha (sheath of vitality), of *Agni-Deeksha* in Mano-kosha (mind-sheath).

417-418. O Sages, these three Deekshas are conferred by the Great Ones according to the rules laid down by Suddhacharyas on the Dasas for their due acquisition of material excellences—*Prakrita-Vibhooti*.

419-420½. In like manner, the four Deekshas known as *Sukra*, *Chandramasi*, *Aditya* and *Yoga-Devi* the fourth which is of the very nature Brahm, are administered according to rules by the Mahatmas on the Dasas for their due acquisition of spiritual excellences—*Atmeeya-vibhooti*.

421-421½. The order (in the adiministration), however, is one of the four Deekshas that are atmic in their nature first, and then the three Deekshas of prakritic nature.

422-423. O Sages, the Dasas of the Yukta-group are to perform as per rules the discipline pertaining to the latter group of three Deekshas through a due understanding of their relationship with the former group of four Deekshas simultaneously.

424-424½. Whereas (the ordinary) Yukta aspirants are said to perform as per rules laid down, the discipline pertaining to the first group of four Atmeeya-Deekshas

and the second group of three Prakrita-Deekshas (in their due order).

425-426. Thus, it is learnt, there is an eternal and legitimate relationship mutually between the latter group of three Deekshas and the former group of four.

427. Hence, (a knowledge) of this relationship between the Atmeeya and Prakrita-Deekshas is highly conducive to the achievement of trancendental results.

428-429½. The Great Ones administer Yoga-Devi-Deeksha in the Fourth Tatwakoota known as *Avyakta*, Aditya-Deeksha in the Tatwakoota known as *Mahat* the buddhic-plane, Chandramasi-Deeksha in the Tatwakoota *Manas* and Sukra Deeksha in the *Indriya*-Tatwakoota.

430-431. Thus the place (*sthana*) of tatwic origin wherein the instilling of *yogamrita* (nectar of yoga) is made has been established; further, in this connection, O Sages, the secret in regard to these as taught by the Lord in the yore should be known as follows :—

(1) Yoga-Devi Deeksha

432-433. The supreme Yoga-Devi-Deeksha which is the first is also known by the names of Vasudeva-Deeksha Brahma-Deeksha, Shakti-Pranava-Deeksha, Purusha-Deeksha and Maha-Deeksha.

434-437. The Shakti. which is the Mistress of *Yoga-vyavasaya* (fourth) is composed of the pure particles of the material of Avyakta plane; this particle is the nectar of Suddha-Vignana and of supreme peace and silence; this tejasic particle is instilled in the form of Brahma-Deeksha in the (corresponding) tatwakoota of the Dasas by the Great Ones that are Suddhacharyas according to particular ideation; thereafter, the Adhikaris (Dasas) experience the supreme truth (tatwa) which is of Suddhatman free from all impurities, the embodiment of

Suddha-Vignana and Suddha-Tapas and beset with the qualities of pure senses—*Suddhendriya*

438. In should be known by the Adhikaris that this marvellous experiencing by the Dasas, O Sages, takes place in the usual course of the sadhana.

439. The Suddha Yogis declare that the reference to the supreme Suddha-Tatwa herein is in regard to that aspect known as *Antaryami*—all-pervasive in all the bodies (of the human kind)

(2). Aditya Deeksha

440-443. The Shakti, which is the Mistress of the third—*Gnana-vyavasaya* is composed of the pure particles of the material of Mahat-plane; this particle is the nectar of Gnana in its third aspect (*Vignana*), of silence and lustrous—*deepti*; this tejasic particle is instilled in the form of Aditya-Deeksha in the corresponding tatwakoota of the Dasas by the Great Ones that are Suddharyas as per ideation; thereby, the Adhikaris experience with their buddhic faculty the Deva—Atman which is of pure Tejas and shining beyond the great darkness–*tamasa-parae.*

444. This eternal Atman of daivic shakties abides as the all-pervasive Lord (antaryami) in all human beings.

445. Through his grace, the Yogis and the Gnanis attain the everlasting supreme seat named *Param-sthana or Adhya-sthana* which is yogic in nature.

446-446½. It should be known by the Maharishis of what the Suddha-Yogis declare about the other names of Aditya-Deeksha and they are Divya-Deeksha, Gnana-Deeksha, Artha-Dasha Dharma-Deeksha.

(3) Chandramasi Deeksha

447-451. So also the Shakti which is the three-faced Devi is the Mistress of the second—*Iccha-vyavasaya* and

is composed of the pure material particles of Manas-plane; this particle is the nectar of Gnana in its second aspect (*pargnana*), of silence and vigorous—*ojas*; this tejasic particle is infused in the form of Chandramasi-Deeksha in the corresponding tatwakoota of Dasas by the Great Ones, the Suddhacharyas according to ideation; thereby the Adhikaris become extremely devoted to the daivic Atman benignant to the devotees, shining with pure daivic qualities, meditated in various forms, most auspicious and sweet and endowed with different powers.

452. It is this daivic form of Atman that is said to have its seat in the heart-cave of all and that should be worshipped specially by Dhyana-Yogis.

453. O Sages, it is held that what is called Chandra-masi-Deeksha is also known by the names of Vibhooti-Deeksha and Ishwari-Deeksha.

(4) Sukra-Deeksha

454-460. The Shakti which is the Mistress of the first—Karma-vyavasaya is composed of the pure particles of the material of (senses) Indriya-plane, endowed with pure dexterity in work and capable of attaining all wealth; this particle which is one of nectar of knowledge in its first phase (ordinary gnana), of silence and brilliance (tejas) is instilled in the form of Sukra-Deeksha in the corresponding tatwakoota of the Dasas by the Great Ones, the Suddhacharyas according to ideation; as a result thereof the Adhikaris commence to adore the daivic Atman with holy hymns securing all benefits and offer worship to its Saguna forms in the vehicular guise of Brahma, Vishnu and Mahesa, the Lords of Dharmas and Karmas and also famed with various other names, with *archanas* if they are doers of virtuous karmas and *poojas*, if they are seekers of enjoyment and freedom; such a

Deva common to the high and the low should be known by the Suddha-Vidyadhikaris as the *Antaryamin*—abiding immanent in all the bodies whatever they are.

461. It is declared by the Suddha-Yogis that this Sukra-Deeksha is also known by the other names of Jiva-Deeksha and Akshara-Deeksha.

(B-1) Sub-divisions of the Four Deekshas

4 2-463. It is said by Narada and other Yogis, O Sages, that the primary four Deekshas is each three-fold—*Narayani, Koumari* and *Siddha*, and they are to be known by the Adhikaris thus—

464. *Narayani-Deeksha* is the one in which the Tejas of Narayana enters of its own accord in the aspirant (without any visible agency) and this is only one of its kind.

465. O Sages, the Suddharyas perform this Deeksha on the Adhikaris to commence from the very seat of Brahm (that is the very root).

466-467. What is stated as *Koumari Deeksha* is said to be again three fold, the first one of which is *Nada-Deeksha*, the next one being *Mantra-Deeksha* and the third, *Mantradi-Devata-Deeksha*; the significance of each one of these three is stated thus, O Sages.

468-470. Nada-Deeksha is said to be known as that which aids to augment capacity in the performance of action, in virtue of the true yogic understanding that is got as a result of the distinct generation of one's own atmic power, to get at the eternally true teachings of Mahatmas, Maharishis and Poets, by looking into the *Akhasic tablets* (with divine vision), and wherein the said teachings are inscribed and comparing them with the corresponding transient expressions of others

471. Through this Deeksha, the Vidyadhikaris and the Suddhas intent on Adhyatma Tatwa perform the Karma-Yoga known as *Swarodaya*—clairaudience .

472. With the aid of this Deeksha the Suddha Yogis are enabled to known the heart's seekings of others and hear talks at a far-off distance.

473. O Sages, this Deeksha is famed as being conferred on those Dasas that are celibates (Brahmacharis) from the very birth and it is not administered on others.

474-475. The description of the greatness of Mantra-Deeksha is in regard to the power of the spoken word, auspicious or otherwise taking effect immediately at the very moment of its utterance (by the one who has had this Deeksha).

476-477. O Sages, Mantradi-Devata-Deeksha is one which enables to get at the darsan of the Diety immediately on its invocation—the Diety presiding over the Mantra-tatwa; this Deeksha is called by certain Aryas as Tatwa-Deeksha.

478-479. According to Narada, as a result of the administration of this Deeksha, the Dasas get *anugraha-shakti* the power to bestow graces and the benefits of purusharthas) Dharma. Artha and Kama, as also Mukti and so also of the far-famed Prapti (attainment, the fifth purushartha).

480-481. That which is termed as *Siddha-Deeksha* is divided into two, namely, *Atma-Deeksha* and *Adhikara-Deeksha*, O Maharishis; hear thou the nature ~~of each~~ of these.

482. It has been said by Narada and others that by which the spot of Atman is localised is brought about by Siddha-Atma-Deeksha.

483-483½. To those Yogis that are *arurukshush* ascending the ladder of yoga), the cause, which helps to mount firmly in the direction of Suddhatman and known as Karma-Samnyasa-Yoga, is achieved.

484-485: Through the aid of this *Deeksha* (*Siddha-Atma-Deeksha*) the Atman in one, which is of Brahmic nature and, related to the single letter—*ekashara*, is worshipped through Yoga; which kind of worship is the cause to get at Raja-Yoga.

486: Therefore it is said (that this Deeksha) is of the nature of the first step; and to the Yogis, thus, it is important.

487-488: It has been declared by Narada, O Sages, that the (second one) *Siddha-Adhikara-Deeksha* is that, which, consistent with atmic guidance, augments the acquisition of the necessary *shakti* to occupy an office in the Hierarchy, organised according to the ideation of the Lord—Bhaghavan Narayana, and under the direction of Suddhacharyas.

489-490: Consequent on the administration of this Deeksha on the Suddha Yogis (aspirants in the line of this Yoga), the shakti, that leads those in the performance of actioning, generates in them *the eight-fold atmic qualities* and presides by directing all the inner ideations as they conduce to the performance of actioning in terms of Dharma-karma, as the Adhikari in his office.

(B-2) Prakrita Deeksha

491: So also, what had been stated as the three *Prakrita Deekshas*, are administered in all the *koshas* (sheaths) except the Anandamaya-kosha.

492: Thus, O Sages, is explained the nature of the Deekshas that conduce to prosperity, as are administered according to the ability of the aspirant to qualify himself, therefor.

493: Whatever more, O Sages, that are to be known remain secret with the Yogis and Mahatmas.

494: Hence they cannot be revealed, O Sages, and have to be learnt from those Great Ones, who have in their keeping the *Vamadeva-secret*.

495: Thus have been explained to you by me the nature of the Deekshas and the mode and manner of their administration, as it is in vogue with the Suddhas in this world.

(C) The Aspirant-Disciples Qualified to get Deekshas

496: O Sages, thus should be known the nature of the qualification of those that aspire to Deeksha.

497-499: Knowledge of Suddha-Shastra; faith in Suddha-Darsana; a reverential application in the performance of karmas conducive of Suddha-Yoga; a total purified prostration in terms of utter self-surrender to the lotus feet of Bhagavan-Narayana to be blessed with the knowledge of tatwas—these are the pure qualities that go to make for the qualification.

500: All these, O High-Beings, are in themselves the nature of purifying forces for the act of Deeksha, and to the Adhikaris, they go to accelerate the discipline of Suddha-Yoga.

(D) The Nature of those Unqualified

501-503: Those that are harassed by doubts, aiming to test the capacity of the Teacher, the bablers, the passion-driven, ever accusing other systems of thought, always desirous to acquire material well-being through the aid of Yoga, arguers with false premiss, the cruel, the bad, the self-conceited, the heretics, the

heedless, and those always indulging in self-praise, are disqualified for Deeksha.

(E) The Acharyas of Deekshas

504: Thus is stated the nature of the Acharyas, who administer on the Adikaris, the aforesaid Deekshas.

505: It was already explained that three are the important Acharyas; in addition to them there are a seven-fold Group-Acharyas.

506: That which should be known particularly, in this connection, O Sages, has to be learnt thus by the Maharishis.

507-508: *Naradeva*, *Madhushyanda*, *Tepana*, and *Navanayaka* the four Siddhas intent on Yoga-Brahma, are important as administrators of the Dheeksha known as *Narayani*.

509-509: It is declared that the Great Acharyas of the Deeksha known as *Koumari*, are the four—*Skanda-deva*, *Reemkhana*, *Narayana* and *Bhagavan Narada*.

510-510½: Thus, for the administration of Siddha-Deeksha it is stated that the two Acharyas, *Devapi* and *Brihaspathi* are in charge.

511-513: O Sages, the names of Mahacharyas, of Gurus and Suddhacharyas, and the hereditary group of teachers, that come to occupy seats according to time, have to be learnt, as has been declared by Suddharyas, from those conversant with the occult lore of Vamadeva.

(F) Deeksha's Usefulness

514: It has been explained by Narada and others in Siddha-Mandala (the regions of Siddhas) thus the results of getting administered Suddha-Deekshas.

515 : By the *Prakrita Deekshas*, the bodily purity is brought about thereby, and the aspirant-Dasa is enabled to grasp the supreme Tatwa.

516-516½ : Thereafter, he gets qualified to the practice of Raja-Yoga; the path leading to the High, of the Dasas engaged in the travel of Kosas, and the halting places thereof also get purified (meaning there is no fall).

517-518 : Before the final crossing of this samsara beset with ills the Dasas attain the greatest prosperity. The *Grihasthas* or householders are freed from the three-fold debts.

519 : Whereas, the *Sannayasis* and the *Madhyamas* get at a mere purification, as declared by Narada in the Yore.

520 : The Suddhas, who are celibates from birth achieve great powers which are the marks of Yoga-Siddhi.

521-522 : So also, O Sages, by the administration of Atmeeya and Suddha Deekshas, the proximity of Brahm— *Brahma-Sameepya*, as could be experienced in one's own Atman, and thereafter, all the *Vibhooties* pertaining thereto, in their order, are certainly obtained by the Dasas, to a very high degree.

523 : That which has to be learnt further by the Yogis, it is settled, have to be learnt from the Sages, who are the repositors of the secret of Vamadeva.

(G) The Duties of The Initiated.

524-524½ : O Sages, the daily disciplinary acts that are to be done, as has been ordained on those that have received Suddha-Deekshas, have all been previously explained.

525-526 : So also, O Sages, due to whatever causes the prescribed daily discipline could not be performed

physically, the procedure to be adopted by the Dasas thereon, has also already been explained by me.

527-528 : The daily disciplines pertaining to the Deekshas—*Narayani, Koumari and Siddha* that are in the nature of a special kind have to be learnt by the Adhikaris from the Acharyas of Vamadeva-secret, prescribed according to Yugas.

529-532½ : All the following constitute the routine of discipline to be observed by the Dasas as far as possible — *Pranayama, Sankhalpa* (resolution), *Satwica-tyaga* (reverential dedication), *Bhavana* (ideation), *Karma* (deed), *Dhyana* (meditation), *Gayatri-japa* (intonation of gayatri), *Raja-yoganushthana* (the discipline of Raja-Yoga) *Tarpana* (water oblation), *Siddha-bali* (food offering to Siddhas), *Maha-Yagna* (the great sacrifice), *Gomuti* (cow worship), *Ekakshara-japa* (intonation of the single letter), *Brahmakshara japa* (intonation of Brahmakshara), *Brahma-grandhi Dharana* (the wearing of Brahmic knot), *Yogasutradharana* (the wearing of the thread of Yoga), *Pavithradharana* (the wearing of ring), *Paduka-dharana* (the wearing of sandals), *Kamandula-dharana* (the holding of water-pot), *Yoga-danda dharana* (the taking in of Yoga rod).

533-534 : According to Sage Narada in the Yore, whatever more that have to be learnt by the Dasas are to be done from the Acharyas of Vamadeva secret.

535. Thus is explained, O Maharishis, all that you enquired, and all which the Adhikaris of the Dasa order should learn.

536-537 : Suddhas that are Mahatmas hold that the discipline of Raja-Yoga having the *Bhava*, in terms of *Bhavana, Karma and Dhyana dominantly* as prescribed by Suddhas, according to time and according to dharma as laid down, has to be performed.

* * *

4. ON MEDITATION

Sages said :—

538-541. O Hamsa-Yogi, thou high teacher, adept in yoga-tatva, we heard from you, O Brahman, the truth of Suddha-Deeksha that could be possibly heard by us; O thou high among the Yogis, prostrations unto you; O thou worshipful Sire, by your discourse on the truth of Deeksha, our minds are delighted; O foremost amongst Yogins, we are desirous to hear about the nature of Dhyana that is highly conducive to the practice of Raja-Yoga; how this has to be done; tell us O Lord about its truth.

Sri Hamsa-Yogi said :—

542. I shall reveal unto you about the nature of Dhyana, hear thou O Sages; Dhyana or meditation is of the nature of thinking (chinta); that itself is the abode of blessedness.

543-544. The eternal Vedas declare that the innate connecting link between the divine Knowledge-Form, the brahmic Image, the Atman and its corresponding Root-Matter (Moola-Prakriti) is Yoga-Shakti itself, the Director of functioning in the world-process.

545-546. Yoga-Shakti, verily, is the Maheswari, the Desire-Form, for the infinite manifestations, of the transcendent pure, the all-ideating, Sat-Chit-Ananda-Brahm, the Paramatman; this is agreed to by the Shrutis.

547. This Atman, the Image of Brahm, again, is enseated by itself, with this Shakti alone, on the Root-Matter (Moola-Prakriti) to protect it; so it is established.

548-551. Consequent on the transformation of the Root-Matter into twenty-four variations, the Atman

associated with Shakti starts experiencing; such transformation is seen to be atomic; consequent thereof, are born the four Tatwakootas (Mahat, Manas, Indriya and Avyakta) along with their laws; and so it should be known. These four-Tatawakootas that are projected along with their laws, the Adhikaris should know, are the seats for the performance of acts conducive to the realisation of the all-blissful excellences (vibhootis) for the Atman by the Shakti itself.

552. Hence, all the Adhikaris diligently perform the act of thinking with a view to bring about the Atman's Shakti in all the Tatwas.

553-554. O Sages, this thinking, is five-fold; the foremost one is Vibhooti-chinta or the thinking on excellences; then comes Gnana-chinta or knowledge-thinking; the third is Sankhalpa-chinta or desire-thinking; thereafter, comes the fourth Karma-chinta or action-thinking; the fifth, Brahma-chinta or thinking on Brahm is the final of all.

555. Such, O Sages, are the various chintas or thinking-modes; (that which) is specially spoken of about them should be known thus :—

556-560. The characteristic of the first or Vibhooti-chinta is the thinking—"this is pleasant or joyful or sweet and so on"; the second Gnana-chinta is the thinking on the shastric injunctions that conduce to sukha or joy or happiness; that which is known as Sankhalpa-chinta is the thinking on that mode of actioning as would lead to the realisation of one's own wish; what is termed as Karma-chinta is that which relates to the method of actioning for a particular result; so say the Suddha Yogis; in all the aforesaid thinking-modes, that which generates patience in the realisation of results of all acts, abiding as Sootratma (or the thread running through) and generating every power and capacity in oneself is known

as Brahma-chinta, the fifth, having the characteristic of Brahm itself.

561. This very Brahma-chinta is said to be Dhyana or meditation; the place (in one's own being) for performing this meditation is the Tatwakoota known as Mind—Manas.

562. Dhyana is that very act of thinking itself on the immeasurable, bliss-giving Object, the abode of prosperity, being (deemed) a transaction—*Vyapara*

563. This transaction (mental) is helpful (to bring in) the memory of supreme bliss—memory having relation to the factors of such Objects that are (joy-giving).

564. The Adhikaris or aspirants should know that memory in Manas, the seat of thinking, is according to one's outlook, (i.e.) knowledge.

(a) Outlook-Manas-Dharma-Desire-Meditation—Each Threefold

565. The outlook—*dhrishti* of the Atman is three-fold; and it is said to be Guna-para or qualitative, Atma-para or pertaining to Atman and Brahma-para or Brahmic.

565½. The knowledge of the Jiva is said to be its outlook—*dhrishti*.

566-568. The knowledge pertaining to the qualitative factors of human external senses and also those of natural phenomena, (i.e.) the material aspects of life, the Aryas or the Suddha Teachers term as Guna-para, O sages; then, the other one is that which relates to the practice of directly visioning the spiritual principle, the Atman, free from the taint of *karma-phala* or the results of actions; thi ne, the Adhikaris should know, as Atma-para.

569. Then, that *dhrishti* pertaining to the factors concerning Suddha Brahm, should be known by the Suddhas and the Adhikaris, as the third one—Brahma-para.

570--570½. It should be understood by the Adhikaris that the Manas-Tatwakoota, the seat of Meditation is classified (also) three-fold as (1) the impure —Asuddha, (2) the pure—Suddha, and (3) Brahma.

571-572½. The Sankalpa or wish is (equally) known to be differentiated as three-fold—(1) Savikalpa —associated with doubts or uncertainty (2) Nirvikalpa—free from doubts (i.e.) positive and (3) Suddha or transcendent; respectively, the law of objective functioning —Pravritti-Dharma, the law of subjective functioning—Nivritti-Dharma and that of transcendence—Suddha-Dharma, are the prescribed dharmas to be observed by those practising Meditation.

573. In the same way, O Sages, even Meditation is three-fold as follows:—

(b) The Nature of Saguna (Attributeful) Meditation and the Results thereof.

574-575 The Jiva (Man) that is evolving in world-life and subject to it, always meditates or thinks about objects of senses; therefrom, attachment springs; out of that attachment is born an intense desire of the right or legitimate type; thereby, peerless devotion; out of this devotion, pure knowledge; from this is born the fruits of virtue; as a result, the Jiva attains happiness.

576-577 The wise Jiva, thereafter, meditates on the Lord with Form that appeals to him most; even as the rains remain steady unshaken by the wind, so also the wise Jiva, engaged in actions meditates on the Lord after his heart, though engaged in doing actions that are to be done, without being perturbed (at all).

578-582 This is declared, O Sages, from yore as Meditation on the Attributeful—Saguna; that is, the Jiva given to actioning, O Sages, according (to the extent) of his knowledge, bound by his own qualitative forces and subject to its influences—Savikalpa (such as doubts etc.), given to desires of worldly-modes, and by his actionings of the three-fold qualities—Satwa, Rajas and Tamas, formulating a certain Object of the attributeful-kind by his impure (object-loving) mind, and, in relation to it, meditating with continued conviction like the down-flow of oil, and firmly seated, experiences the Lord-Attributeful; thereafter he adores that Lord's Being—*Bhava*.

583. As such, the Meditation on the Attributeful was told by the Ancients; the Meditation on the Attributeless—Nirguna has to be known by the Adhikaris thus :—

(c) The Nature and Results of Meditation on the Attributeless—Nirguna.

584. The Jiva (Man) abiding in the world-process as Gnani or the knower, meditates on the Atman determining his own form (in his heart) as of the size of his thumb, by the process of Sankhya-Yoga (the substance of matter in the first three shatkas of the Gita S. D. M).

585-586. Striving with a purified inner nature, endowed with divine lustre, observing the laws of subjective - functioning—Nivritti-dharma, he meditates daily in his own heart, the Atman abiding beyond matter (and its qualities), the Lord endowed with all powers; this is said to be meditation on the Attributeless—Nirguna, with action of the variety of renunciation i. e. samnyasa.

587-591. The Jiva, treading the path of knowledge, desirous of the Supreme, according to his knowledge of

the atmic ideal, observing the laws of subjective-functioning, with an unchanging will, engaged in selfless-actioning, formulating it according to his capacity in his pure Manas-vehicle, the divinely lustrous, the attributeless-form of Atman, the All-cause and of the size of the thumb, worships his own Atman by Meditation, being spotlessly pure, like Mother-Earth; thereafter, O Yogins, he adores the divine - *Bhava*; such is the truth of the nature of Meditation on the Attributeless, as has been taught by the Suddhas and that should be known by the Adhikaris.

(d) The Nature and Results of Suddha-Meditation.

593. O Sages, as has been told in Siddha-mandala by the Suddharyas, the Suddha-Dhyana, which is the Yogi's method of achievement, is said to be thus :—

593-595. Abandoning all those dharmas that perpetuate separativity, the silent aspirant—Muni, well disciplined, with true ideation, directing the purified mind towards Brahm, dismissing all ideas of high and low, when, with pure Meditation worships, the nameless Brahm (Shakti) in his heart-cave as Atman through Yoga, it is said to be Suddha-form of Meditation, capable of generating Brahma-bhava and Supreme.

596. Thus, O Sages, the knower-aspirant of this very high order, with his attention directed towards Brahm, resorting to Yoga congenial to himself,

597. with a true ideation according to Suddha-Dharma, and O Sages, with the Manas-Tatwakoota, endowed with pure Satwa,

598. conceiving the Infinite Brahm, and in it (Manas-tatwakoota), the All-formed, the All-cause, the eternal Para-Brahm,

599. being equated in terms of Atman in one's own heart as would appeal most, examining the truth of the dictum "Verily everything is Brahm,"

600-601. with Meditation of a pure nature, worships Suddha Brahm, unmoving like the crane, pure and rich in austerity; and thereby attains the pure Brahma-bhava of an exalted nature; so must be known by all the Adhikaris.

602-602½. Thus, O Sages, by Meditation on the Attributeful—Saguna-Dhyana, is generated Atmashakti in the form of Prakriti-Shakti—the power to function in all the Tatwakootas.

603-603½. By Meditation on the Attributeless—Nirguna-Dhyana, is generated in the Tatwas of the practising aspirants, the eternal Atmashakti of an extraordinary nature.

604-605. By Suddha-Meditation, O Sages, is generated in the Tatwas, the prime, eternal Brahma-Shakti; thus to attain one's desires, thinking has to be resorted to.

606-607. O Sages, it is the cardinal principle of Suddha-siddhanta that through the afore-described Meditation, according to adhikara (House-holder, Madhyama or Ascetic) is generated divine powers and bhava; therefore; Meditation according to status is praiseworthy.

(e) General results of Meditation

608. By Meditation men acquire bodily purification augmenting joy; through Meditation they become long-lived and well-beloved of the world.

609-610. By Meditation are accrued natural strength, virility, youthfulness, handsome body, all-round intelligence,all the powers of the six-fold actionings, world-worshipfulness, and what not more; (in fact) all one's desires.

611-612. Without doubt is acquired memory of previous births; Brahma, Vishnu, Rudra and other

chief Devas, attain the seats denoting by their names through Dhyanayoga; through Meditation only fructifies works for the weal of the worlds.

613. By the joy-giving Meditation only, all perform creative activity; all good men acquire Brahma-Shakti through Meditation alone.

614. The means for all-round exhaltation for Men, Yogis, Bhaktas, and Ascetics is through either Saguna or Nirguna or Suddha Meditation.

615. Accordingly, Bhaktas devoted to Meditation contact Bhagavan; to the Ascetics engaged in works, through Meditation results Peace.

616-617. To those bound in the world-process results liberation by Meditation; to the Gnanis (knowers) great joy, to the Yogis, Samadhi (oneness with Atman), to the Vedantins, Brahmabhava, are accrued through Meditation; to achieve one's desires Meditation is the highest means.

618-619½. Hence, all Dasas and others, being endowed with divine-will and power through Meditation, through proper higher study, with desire and action according thereto become capable to enjoy to a great extent the fruits thereof correspondingly; so should know all the Adhikaris.

620. Herein, the secret thereof (Meditation) must be known by the Sages.

(f) The Special significance to be known in Meditation

621. That which is described as Meditation is by Manas (Mind-Emotion) as declared by the knowers of adhyatmic darsana and also by all.

622-623½. By those given to the study of material aspects, by those that are after acquiring material results alone, and by those aspirants that seek to acquire

powers and excellences of the mere material nature only, and the actions that are determined to be performed accordingly, are done through their Manas alone; for, Manas is the Lord of all, as has been well-established; so also, by those with their intellect turned towards that which is above material factors,

624-625. by those devoted to results above the material and again by those aspirants of atmic knowledge seeking to acquire atmic powers and excellences, the actions are determined by Manas to be performed accordingly;

626-627½. So also by those that are solely devoted to the study of Suddha-Brahma-Darsana, by those that are Tyagis or Samnayasis or Suddha-Sankhyas and Yogis that are after transcendental all-embracing results and by such aspirants, seeking to acquire the pure Brahmee-powers and excellences, the actions that are determined to be done, in accordance, perform such actions through Manas only—the Manas being the ruler.

628. For all, the aid to bring about (the necessary) determination, is the purity of Manas.

629-629½. Amongst such actions that are to be done some are good and virtuous, while others are their opposite; this is according to the nature of determination—virtuous or vicious; as such should be known by the intelligent.

630-632. O Sages, it should be known, that what is deemed as the means of determination is that surety of a particular known end which is (sought after) by the Manas ever associated with buddheendriyas, (namely the five-eyes, ears: nose, tongue and bodily touch); the actual actioning aspect of it comes in when the sought result gets complete possession of the Manas.

633. When this actioning force in Manas, generates skillfulness (in performance), then it should be deemed (as due) to its purity.

634. This kind of purity of Manas in respect of actions, whether virtuous or vicious, that are to be done, is in the usual nature of things.

635-636. Thus, it should be known by the Wise, that this pure and impure—(that is firm and unsteady) intellection, when it characterises the nature of Manas in respect of all factors as emanating from the one Para-Brahm, then it is said to be its Purity; when it is devoid of this basis (of one Para Brahm, and as such disconnected) it is said to be Impure.

637. Thus even though knowledge in respect of actions determined to be performed constitutes the means according to the nature of one's Atman, this knowledge, (however),

638-639. does not from the means to experience the ecstasy of blissfullness; when, however, through the means of Manas-functioning, experience results in respect of factors of Brahmic form, then it is said, O Sages, to go by the name of Dhyana (Meditation) by the Mahatmas.

640 Though such results may be either of material or of spiritual nature, (such mental actioning) goes by the name of Dhyana by courtesy.

641-642. Hence, to the Adhikaris such as Gnanis, Devabhaktas, Karmatas, Ascetics, Suddha-Sankhyas and Yogis, Meditation has been prescribed as necessary, O Sages; the object of Meditation varies with different kinds of adhikara (status.)

643-643½. Thus, O Sages, according to one's adhikara and time, meditation has been prescribed particularly, to the Dasas and others by the Suddhas, Mahatmas, Yogis and Maharishis.

644-645. Hence, such Meditation, as has been specially imparted by the Suddharyas according to time, from the view-pint of the Adhikaris of the Dasa etc., order, is the one that should be known by the Sages.

646-646½. Therefore, it is said by the Raja-Yogis, O Sages, that the components of Raja-Yoga are—the Ideation that all is Brahm *Bhavana*, Action *Karma*, and Meditation *Dhyana*, in accordance with it, are deemed to be three-fold in their nature.

647-648 Hence, Meditation of the Suddha-variety is important to the Raja-Yogis; therefore it has been (ordained that the Meditation as has been) prescribed by the Teacher, has to be resorted to by those that are initiated and are the Adhikaris of the Dasa etc. order.

APPENDIX

INTIATIONS

INTRODUCTION

(The following were notes of a series of discourses on the subject by the late Pandit K. T. Srinivasacharya in touch with the Elders of S. D. M. These discourses were made in tamil language and was translated in English by the late Sri R. Krishnaswamy Row, Private Secretary to H. H. the Maharajah of Travancore. It originally appeared in th 'Suddha Dharma.'

Any system of philosophy for the guidance of the human conduct with a view to his spiritual advancement, must necessarily consist of four essential component parts and in the absence of any one of them, the whole system gets to be mostly dogmatic and often-times irrational even verging on intolerance and bloodshed. Almost each one of the various existing system of religious thought having ignored one or more of these four components, has now degenerated into mere show and the various followers have thus been deprived of the means to the knowledge of the value of Eternal Truths of which the various systems are but excrescences modified by conditions of place and time. And this degeneracy has, in its turn, led to the inevitable result of the varied conflict of mankind viz., the animosities and differences arising out of birth, caste, creed, nationality and races.

Every religion on the face of the Globe, recognizes the existence of a Something which is the possessor of all divine attributes of uniqueness, stainlessness, immortality, innate purity, eternity etc. etc., and whatever be the name by which This be known it will be found that This is the Object of realization which is the sole aim of an aspirant on the path. Hence that branch which deals with this Prime Object, by imparting to the Student some conception of Its Being and Functioning is one of the component parts of every system. This is technically known in Sanskrit as "Sastra" and it deals exhaustively with the nature of the

Ideal of all human aspirations. The next part is known as "Upasana" which literally means "practice". Upasana signifies everything that leads to the realization of the Supreme. Among other things it includes Meditation, Pranayama and such other acts as are conducive to that supreme realization of the Eternal.

Thus far all the various systems of religions have in common. All of them speak of the Supreme Being and have also laid down certain methods under proper conditions, and conducive to Its relization. But they do not speak of any experiences or "Anubhava", which, the struggling aspirant has on his onward path, and which, in a way, would inspire in him the confidence of his pursuing along the straight path. Nor do the various systems speak of any initiations or "Deeksha" which rouse up and bring into full play the inherent dormant powers in man and thus aid him in his strenuous exertions towards spiritual advancement.

One finds all the above, only in the Suddha System of thought, and no other system deals with all these so extensively. Suddha Dharma is the One and the Eternal Dharma, and every other religious school is but an excrudescense on it with the object of merely suiting to altered conditions. Its precepts are the eternal truths which form the core of every religious thought on the face of this Globe. An organization known as the Suddha Dharma Mandala exists under the charge of the Great Guardians of Humanity for the purpose of disseminating the precepts of the One, True Sanatana or Suddha Dharma. It has a Hierarchy of which Bhagavan Narayana is the Lord and it exists only for the progress of Humanity—"Its beloved ward"

When an aspirant seeks to realize the Supreme Brahman, the name by which the Prime Object of realization is known in the Mandala, and has decided to follow the Upasana of It, as has been laid down by the Hierarchs of the Suddha Dharma Mandala, a link is forged between him and the Hierarchy. This bond is inseverable and provided the disciple strictly keeps to the rules of conduct as have been laid down for his guidance by the Elders of the Mandalam, his progress is assured. The Elders are ever

anxious and intent upon the spiritual progress of each and every aspirant, and they are always helping to steady himself in his stuggling efforts. The methods of discipline of the Organisation have provided for a gradual system of Initiation, by means of which a great help and impetus is given to the aspirant and his task to reach the next stage is lightened. When every such Initiation takes place it is under the commands of the Hierarchy and when the highest forms of Initiations take place it is under the direct command and supervision of Bhagavan Narayana Himself. The discipline of the Suddha-School is for the advancement along the path of true Raja-Yoga, the secret of which is in the exclusive keeping of the Hierarchs of the Mandalam. Such advancement is gradual and at the same time on the most secure lines. It rests with the Hierarchs to judge as to the eligibility of the candidate for the imparting of such secrets and They, in Their Divine Wisdom, ordain for each aspirant such form of Initiation as is found proper to his individual state of advancement. *While progress can be had only by individual exertion, Their help is indispensable* as They are the sole Custodians of the Mystic Secrets of Raja-Yoga. Consequently the utility of the various Initiations depends only upon the existence of a relationship between an aspirant and the Hierarchy. Even in the case of the Initiation of a new member in the Mandala, though it is ostensibly performed by a person appointed by the Elders of the Mandala as the Outer Initiating Authority, the real Initiation is performed by one or the other of the various Elders taking part; the act of the Outer Initiating Authority being more a formal matter. Various are the forms of Initiations prerscribed by h e School, and so mighty are the results, that the Guardians of these Mystic Secrets are over-zealous to preserve them as such and an attempt has been made to detail in the following few pages, what little They have consented to be made public. The reader cannot but be impressed with the scope and immensity of the subject. These fine forces though apparently insignificant are when aroused, capable of wielding stupendous powers.

The world in which man has his being is but a small fragment of the solar system, which, with many other countless solar systems forms part of the

Cosmos. The Parabrahman or the Supreme Brahman embraces the infinity of Cosmos, every one of which is teeming with creation, both manifest and unmanifest. Hence the followers of Suddha Dharma maintain that All is Brahman and that Everything pertains to It. Generally speaking Brahman is attributed with the possession of two aspects viz., the *Atmic* or pertaining to the Spirit or the Self, and the *Anatmic* or *Prakritic* viz., pertaining to Matter. There is a constant interplay of one upon the other, and the *Energy*, which facilitates this action and reaction, is known as *Sakti*. Consequently it would be found that the nature of Brahman consists of Atma, Anatma or Prakriti and Sakti i.e. Spirit, Matter and Energy, and as in the Macrocosom so it is in the Microcosom; hence it follows that this Triad is characteristic of evey individual-action of the Universe.

The matter of which the Universe is comprised of, consists of twentyfour elements technically known as *Tatwas*. These twentyfour Tatwas are made up of the Five *Karmendriyas*, or motor-organs, (feet, hands, mouth, excretary organs), the *Five Gnanendoryas* or sensory organs, (ears, nose, eyes, tongue and skin), the *Five-Mahabhootas* or Primordial Elements (earth, water, air, light and ether), the *Five Tanmatras* or the measures governing the qualities of the above Mahabhootas (form, sound, smell, taste and touch), *Manas* or the mind the seat of intellect, Buddhi or the organ of intuition, *Ahmkara* or the egoistic principle by means of which the Self functioning in matter, assumes, for the time, a separate individuality, and *Avyakta*, the undifferentiated and hence the most subtle matter.

When the Self or Spirit resolves to take form, It encloses Itself in matter and thus does, of Its own free will, subject Itself to the limitations characteristic of the matter with which It clothes Itself. Thus there arises a conditioned or limited existence, and in all such conditioned exissencet three main qualities stand out prominent They are known as *Gnana*, *Ichcha* and *Kriya* i.e. Cognition, Will or desire, and Activity. The summation of all of these three, without which no Life is possible is known as *Yoga*. Consequently Life has four distinctly marked-out stages of,

activity, desire, cognition and Yoga, the synthesis of all the other three. The twentyfour Elements which constitute the matter with which the Spirit sheaths Itself, are divided into four groups, according to their capacity to vibrate in due rythm to the stages above mentioned. Each group is technically known as a *Tatwa-kuta* (a collection or grouping together of the Tatwas) and has a distinct characteristic of its own. Of these the *Avyakta* group is most subtle and when the Self functions in it, It is capable of the realization of the Yogic or the Synthetic nature of the whole Cosmos as being essential in the nature of and a part of the Para-Brahman or the Supreme-Self. The next group known as the *Mahat* is of less fine matter than that comprising Avyakta, and adapts itself for the acquirement of infinite Knowledge (Gnana) by the Self within. The other two, in the order of fineness of matter comprising them, are the *Manas* and the *Indria* groups and they are so constituted to help the Self when functioning in them to be capable of universal ideation (Sankalpa) and action (Karma) respectively.

The Self when it begins to function in matter comprised of the twentyfour tatwas clothes itself in five vestures or sheaths. These are known as *Annamaya--Kosa* (the dense but pure physical body), *Pranamaya-Kosa* (emotional-body), *Manomaya-Kosa* (the mental body), *Vignanamaya-Kosa* (cognitional body), and *Anandamaya-Kosa* (bliss body). The Self when manifesting in these sheaths is known as *Akshara*, *Jeeva*, *Atma*, *Paramatma* and *Purusha* respectively. The consciousness of the Self when functioning in each of the Kosas is quite different from one another and each of the five has a different appellation and they are respectively known as *Jagrat*, *Swapna*, *Sushupti*, *Tureeya* and *Tureeyateeta*.

When the Self inhabits that sheath or vesture of the body known as Annamaya-Kosa, the densest of all bodies, It is known as *Akshara*, the Imperishable, and then the state of man's consciousness is said to be *Jagrat*. The Upasana or meditation on the Atman in this state leads to the attainment of perfect and beautiful bodies by the aspirants. This sheath is composed of all the Prime Elements with the Tanmatras governing them and when these have been purified by

means of Yoga, they help towards higher births and evolution. The aspirants become self-controlled and prospcrous and they, by Suddha-Yoga, attain to supreme health and happiness. On the other hand when the various tatwas of which this sheath is composed of, are not purified by means of Suddha-Yoga, but continue to be Asuddha or impure because of the attachment to the various aspects of the material life, they trace the downward path, devoid as they are of the Sannyasa (fruition of one's action) and Tyaga (renouncement of the fruits thereof) of their actions.

The Pranamaya-Kosa or the emotional body is subtler than the above, and the Self inhabiting it, is known as *Jeeva* and when a person functions in this plane his consciousness is known to be in the *Swapna stage*. In this sheath are found the centres of the five motor organs (karmendriyas). Herein the Brahman is adored as the Life-principle manifest and the aspirant by means of powers he has acquired by the practice of Pranayama is able to remember his past lives and by steady progress he is able to perceive and understand the whole of progress as has been chalked out of his evolution.

The third vesture of the Self is known as the Manomaya-Kosa or the mental-body. It is the seat of the five gnanendriyas or senscry crgans as well as the mind. That state of man's consciousness functioning in it is known as "*Sushupti*" and the Self as is found to occupy this vehicle is known as the Atma. It is realizable *only* through meditation. The Brahman as conceived by means of the above process appears of the size of the thumb, radiant as many suns in a halo of golden colour. The aspirant is able to conceive of the Brahman in all its manifold forms and he adores it with all the attributes pertaining to and associated with the form so conceived. By means of the powers thus acquired, and perfected by means of the practice of such Yoga, he is able to know and understand all that happens at all places at all times.

The fourth vesture of the Self is known as Vignanamaya-Kosa or the cognitional-body. The elements that go to make up this body are *Buddhi* and *Ahankara*. Herein the Eternal Brahman shines forth as the Paramatman or the Supreme Self and is grasped only by means of the intellect. The aspirants functioning in this sheath have raised their

consciousness to the fourth or the Tureeya state. They being endowed with Divine Wisdom and Spiritual Intellect are able to realize the Brahman as being endowed with all the qualities of Omnipresence Omniscience, and Ommipotence. They are able to grasp the Eternal Truth that Brahman is all and that every thing pertains to Brahman.

The fifth and the last vesture and the most subtle of all is known as Anandmaya-Kosa or Bliss vesture. It is composed of the most subtle and undifferentiated matter. It is in essence Pure Bliss and the Eternal Brahman shines forth as withdrawn from everything else. This aspect of the Brahman is known as Purusha. The state of consciousness of an aspirant functioning in this sheath is known as Tureeyateeta. Herein the Brahman is seen as the Root of all, Itself rootless, Unknowable, Unthinkable, Unutterable and Undivided. It is that what the Shruti is capable of teaching of, only by the expression "Not This" "Not This".

The state of consciousness is also known as Suddha Samadhi.

By constant and steady exercise, all thoughts and emotions pertaining to one's lower nature are gradually effaced. The mind becomes more and more steady, and is, during meditation, often completley stilled when the light of the Self shines forth in all its native splendour. When the aspirant has raised his consciousness to this level he can only experience the Light of Purusha being reflected. His physical body does not lend itself to the direct realization of Purusha. When he so does it, unless he has lead an absolute celibate and pure life, his body drops away and often when he so eacapes, his body not being able to stand the strain is immediately burnt to ashes.

The Sanskrit word Deeksha or Initiation, is derived from the root Dis meaning to show, to give etc. In fact the root word is used to denote everything which indicates any action by which certain consciousness is aroused, awakened and made perceptible to one or the other of the various senses of man. *Upadesa*, *Adesa*, *Sandesa*, *Deeksha*, are some of the various words derived from this root. While Upadesa in its technical sense, means the religious instruction impart-

ed to one being for his spiritual advancement, it is in essence quite distinct from Deeksha, which in its general application, serves the same purpose. For while in Upadesa certain *external* facts and experiences, which had been hitherto imperceptible to the physical senses, are brought to his knowledge, in Deeksha a transference of a certain amount of Tejas or particles of finer matter takes place, consequent on which the *inherent* latent faculties of the person are developed, and these which have been hitherto dormant, are aroused and brought into full play, and the person who has undergone the Deeksha is able to enjoy that supreme pleasure of realization which is best understood only by the personal experience, since words fail to describe it.

Deeksha according to the principles of Suddha Dharma Mandala consists of seven in number, and they are known as :— *Parthiva, Vayu, Sukra, Agni, Chandra, Aditya* and *Yoga-Devi* Deekshas. These various Initiations do increasingly enable man to realize the Divinity or Self within him. The whole creation, manifest and unmanifest is conveniently divided into groups and each group is technically known as Rekha or Ray. There are seven such Rekhas or groups and of them "Vasudeva Rekha" pertains to mankind.

Of the various kinds of Deekshas that which is known as Sukra-Deeksha is generally intended for the Vasudeva Rekha. Hence it is intended to deal with Sukra Deeksha in all details in the following pages. The other Deekshas have similar and identical divisions and subdivisions. One plan runs through all. The names of various sub-divisions are identical, and the methods adopted for the various Initiations are the same. The result achieved is also the same but is variously emphasized in each according to the receptivity and composition of the matter of which each ray is composed.

SUKRA - DEEKSHAA.

It is this form of the seven great types of Initiations that is best suited for Man. It is divided into three main parts known as the Siddha, Kumara and the Narayana-Deeksha. It is proposed to give out some details of the Siddha Deeksha only as the Kumara Deeksha pertains to advanced disciples and the last one known as the Narayana Deeksha is meant only for those who have reached the status of Brahmas or the second division of the aspirants in the Suddha-School.

A. Siddha - Deeksha.

This is the first division of the Sukra-Deeksha. When a person gets himself admitted as a member of the Suddha Dharma Mandala Organization he first undergoes this form of the Deeksha among the Sukra-group of Initiations. At the time of his receiving the Deeksha a small fragment of the finer and subtler particles of the Prakriti or Matter comprising the form of the Initiator is transferred to the Initiate. And this actual transference constitutes the Deeksha. By such transference an unseverable link is forged between the Disciple and the Mandala represented by the Elder taking part in the Initiation. Since the Siddhas take part in this series of Deekshas and there is a transference of their Prakriti, this group of Initiation is known as the Siddha-Deeksha which has been further divided into two groups of *Adhikara* and *Atma Deekshas.*

(1) Siddha - Deeksha—Adhikara - Deeksha.

This is the first of the groups of the Siddha-Deekshas and is defined thus:—

Agarbhe Garbha Sampattih Adhikarah

"Adhikara consists in the fertilizing of that which is capable of being fertilized and is at the same time ready for being so fertilized."

Hence it follows that Adhikara-Deeksha is capable of being conferred upon those who are desirous of being initiated and are at the same time deserving of the same.

The necessary qualifications, therefore, seems to be an earnest desire for Adhyatma-Vidya or the Synthetic Science of the Absolute accompanied by a genuine interest in the search of the true knowledge. When the Disciple has satisfied his Initiator that he is earnest, he is, according to his receptive capacity, initiated in one of the various forms

of Adhikara-Deeksha. The effect of such a Deeksha tends to awaken the consciousness of the aspirant. But the scope of the Deeksha being limited to the Annamaya-Kosa and the Pranayama-Kosa only, the resultant is in the awakening of the consciousness of the Aksharatman and Jeevatman.

It has already been said above that in an Initiation a transference of the Prakriti takes place. This Prakritic fragment is spoken of as a spark or Tejas and when it is introduced in the aspirant it comes in contact with one or the other Kosas and in Adhikara-Deeksha the Tejas is introduced either in the Annamaya or the Pranamaya Kosa.

When the Initiation is in the Annamaya Kosa of the disciple, he has, at the time of his Initiation in his mental vision glimpses of sacred trees, rivers, mountains and other holy places, of Temples, of Gopuram if he be Hindu, of Church-spires and Masjid domes in case he be a Christian or a Mohamadan. On the other hand if the Initiation be in the Pranamaya Kosa the disciple has no such visions, but he feels sometimes a slight unconsciousness, dizziness. nervous exhaustion or some such effect upon his body's constitution. Of the five forms of Preliminary Initiations viz. *Dharmaketu, Bhadraketu, Vasishta, Vamadeva* and *Swetaketu,* the first two comprise this group.

The various experiences of a person who has undergone Akshara-deeksha is summed up in the Sutra :—

Aslithilam Brahma Mandalam

Herein the letter (A) represents Prakriti or Matter. (S) the Sun and the Moon without lustre. (Li.) the Stars full of lustre, and (Thi) big Oceans, lakes and (Lam.) lamps lit in shrines. The meaning thus been initiated, he meditates upon the Brahma Mandala symbolized by a white Lotus of innumerable petals, and would also have various sights in his mental vision as are signified in the above text. Once he has undergone all these experiences he is said to have attained the Akshara Sayujya i.e., his consiousness is capable of withdrawing itself from the physical body or Annamaya Kosa to the more subtle body within i.e. Pranamaya-Kosa. When he is capable of doing so, he is oblivious to all external happenings as all his senses are withdrawn and directed within him. He seeing, sees not; hearing, hears not. He is devoid of the

sense of touch. In this state even a pinprick does not hurt him. But this state of consciousness which is attained by Akshara-Sayujya is to be differentiated to that attained by the practice of Hatha-Yoga. The same result can also likewise be procured, when one person is under the effect of chloroform or some other local or general anaesthetic. But the experiences above narrated and which are summed up in the text, can only be had by one who has attained Akshara-Sayujya after being initiated by the Akshara form of Adhikara-Deeksha.

On the other hand when the Tejas comes in contact with the Pranamaya-Kosa the form of Initiation is known as Jeeva. A person who has attained to Akshara Sayujya after undergoing the various states of the previous form of Initiation or when on his first Initiation itself the Tejas comes in contact with Pranamaya - Kosa his experiences are thus stated :—

(1) He hears sounds. These sounds are heard as being produced from within and are similar to that of the tinkling of a bell, the sound of a gong or conch, a thunder clap or tunes of some of the various musical instruments. When the disciple hears such sounds it is an indication to him that he can practise Swarodaya or the art of clariaudience and that he is fit for the practice of Matrika-Yoga.

(2) When he advances in his meditation he sees a body full of lustre. It assumes no definite form. It appears as one mass of iridescence.

(3) Finally he reaches a stage when he can, on the mere closing of his eyes, without the least exertion form a picture of the lotus within him-self. The lotus appears quite natural and in full bloom with smell etc., This stage is known as "Swabhava Aravinda Samsthitih". i. e., the stage when the Lotus appears in quite natural condition.

When the disciple has reached this stage he has attained full perfection which he could under the Adhikara-Deeksha and he is fit to receive the still higher forms of deekshas.

(2) Siddha - Deeksha : Atma - Deeksha

This is the second group of Deeksha of the Sub-division of Siddha-Deeksha of the Sukra-Deeksha series. The other

three forms of preliminary Initiations known as *Vamadeva, Visishta* and *Swetaketu* come under this form. In these forms the transference of the Devi - Prakriti or the Tejas of the Greater Initiator takes place in the Manomaya-Kosa wherein, the Self functions as the Atman. The Atma-Deeksha comprises many forms of Initiations and these in order are known as (*a*) Ekakshara-Deeksha, (*b*) Visesha-Deeksha (*c*) Ananda-Yoga and (*d*) Matrika-Yoga. These several Deekshas are themselves composed of many minor Deekshas and there are several forms of experiences consequent upon the various forms. The numbers of these minor Deekshas as well as the important groups of experiences are all mentioned in the sentence " Atma Deeksha cha Kamalam ". The word Kamalam, in that system of notation known as Katapayadi sankya, stands for 153 and it means that while the number of Atma Deeksha is 153, the various experiences consequent upon these Initiations are 351.

(a) Atma - Deeksha : Ekakshara - Deeksha.

Of these 153 kinds of Deekshas, the Ekakshara group is composed of 51 kinds. The Ekakshara is a compound or a simple sound which pertains to the individual Atman. Just as a man is known by a name by which he is recognised and to which alone he responds when addressed, every individual Atman has got its own appellation which is composed of one or more simple sounds. Generally it consists of three simple sounds blended together, each one of which represents Prakriti, Atma and Brahman respectively. These three simple sounds represent the Prakritic, Atmic and Suddha qualifications of the individual and it is not unusual to find that the Ekakshara of certain individuals consists of only two and even one sound only. It then follows that the individual has had his maximum advancement in that part of the existence corresponding to which the sound is lacking. The constant use of the Ekakshara on the lines as would be communicated to the disciple on his being initiated for it raises his Atmic consciousness and is conducive to his all round progress i. e. advancement on the spiritual and material lines. When this Ekakshara has been communicated to him and he has been duly practising it for a while

he is initiated one by one into the 50 * Deekshas which are the compliments of Ekakshara Deeksha.

(b) Atma - Deeksha : Visesha - Deeksha.

This group of Deekshas also contains 51 minor Deekshas. But the main Deekshas are six in number. They are:-

1. **Sanku Grahanam** i. e. the receiving of a sanku or a duly consecrated centre of power which is given to the disciple by the Elders to aid him in his various rightful endeavours. Generally it is made of gold and on it are inscribed certain Beejaksharas which on due consecration highly magnetize the Sanku. Often times it is of silver and in certain cases it is of copper also. When such a consecrated Sanku is bestowed on an individual it is accompanied with an Initiation. The Sanuku acts as a source of energy which, because of its being sanctified only for the purpose, is eapable of creating conditions for the advancement of anushtana or discipline. It acts as it were a receiving and broadcasting centre of the divine grace and influence of the Elders, who have always at heart the welfare of all beings spirtual or otherwise.

2. **Receiving** *of certain things bestowed by the Elders on the aspirant to aid him in his endeavours.*

These consist of:-

(a) *Kashaya* or orange color robe. This robe which has been in use, by the Elders, at he time of the observance by them of their discipline is bestowed on an individual. He will have to wear it on his person in a manner that would be communicated to him. Being charged as it were with the personal magnetism of the Elders, the wearing of such a cloth is highly conducive to secure him progress in his meditations.

(*b*) *Yoga-Sutra.* This consists also of kashaya cloth, the ends of which are knotted together so that the cloth forms a necklace and is worn as such. It would often be found that the sutra bears on it more than one knot and the knots are of various kinds. Each knot has a definite significance and

*The fiftyone Deekshas are made up of th fortytwo letters of the alphabet in the sanskrit language. the eight letters of the Ashtakshara mantra "Aum Namo Narayanava" and the Ekakshara of the individual.

denotes a stage in the aspirant's career. The Elders sometimes change these knots for others. What these knots do actually signify would be made known to the disciple when he is in their opinion advanced enough to receive such communication.

(*c*) *Kamandalu.* This is a silver vessel with a handle, spout and lid. The Elders cause certain Beejaksharas to be inscribed on it and then duly consecrate it for the purpose of holding water for the performance of the daily discipline. The letters on the Kamandalu vary with each person as they depend on his individual advancement. As the disciple progresses, fresh letters are added on and fresh consecration takes place.

(*d*) *Pavitra.* This is a ring generally of gold worn on the ring finger of the right hand. It is preferably worn at all hours of the day, failing which it must be worn when the disciple is performing certain portions of his daily discipline. This ring having been consecrated for the purpose by the Elders would have been in actual use by them for some time.

(*e*) *Yoga-Danda.* This consists of a stick preferably of sandle-wood about two and a half feet long and two and a half inches in diameter. In it is inscribed at the top a small gold plate eugraved with Beejaksharas. Both the ends are sealed with silver and a small thin gold band encircles the danda near the top. The whole thing is highly magnetized and is meant to be kept in the place of meditation as it conduces to bring about an atmosphere which helps steady meditation.

(*f*) *Yajna-Sutra.* This consists of necklaces of coloured silken beads. These, as in the case of the other five mentioned above, are given so that the person as well as his surroundings may be so magnetized and even his small efforts may have the maximum benefit. By the constant use of them for the object with which they have been given the aspirant would find that he is making steady progress. When each one of these six articles are bestowed on him it is accompanied with an Initiation.

3. **Yashti-Grahanam.** This is the third of the six important Visesha-Deekshas. Unless a person has thus been

inititated he is not empowered to perform any of the Yashti or sacrificial offerings. Till such an Initiation takes place the disciple is privileged to attend any Yashti which is being performed by others empowered to do so. He cannot take any active part in it nor can he perform any Yashti in his own right.

4. **Ahitagni.** This consists of performing a sacrifice for one year without failing to do so even for a day. The fire that has been kindled and consecrated for the purpose on the first day has to be kept alive for the whole period, in a place specially consecrated for the same and every day the disciple must make certain offerings to it on the lines which would be disclosed to him at the time of his Initiation for this purpose.

5. **Ahara-Niyamah.** This consists of regulating and exercising certain restrictions in the matter of one's food. The disciple who undergoes this discipline lays down for himself certain course of diet which he has to adopt for the whole month and a completely different set of courses for the next month taking care to see not even one course of the previous month repeats. The sets may alternate. What sort of food alone can be used and in what quantity, together with other details in the manner of observing this discipline is furnished at the time of Initiation. The disciple trains himself in this course of dieting for a period of one year.

6. **Acharya Nilaya-Darsanam.** This consists of a tour round the various places and sites which have been consecrated by the Elders of the Suddha Dharma Mandala by the establishment therein of the Sankus, Chakras and other highly magnatized objects of the like which are all centres of Sakti. There are many such places and the disciple must visit one and all of them in the order in which he will be asked to do. It may also so happen that the Elders do communicate the whole list of them to him so that he may finish them all in one tour or they may inform him of the existence of such places by revealing to him only one at a time in which case he will have to start out each time he is asked to do so.

(c) Atma - Deeksha : Ananda - Yoga.

This is the third main sub-division of Atma-Deeksha. This also, as the other two main sub-divisions dealt with

already, consists of fiftyone minor Deekshas. When a disciple is to have this series of Initiations he is given seven of them on the first day and one every succeeding day so that the last of them is given on the 45th day on which day all the 51 of them are complete. When the disciple is undergoing these, he is strictly enjoined to have certain restrictions in the matter of his diet. It is absolutely necessary that he refrains from the use of salt, chilies and tamarind, in any form in the food he takes. Likewise must he abstain from other tamasic foods. Fresh and fried fruits and any dish prepared of the various grains with milk, sugar and, ghee may be freely used, as these kinds of food are of satwic nature. The completion of this series of Initiation leads one on to that which is known as Matrika-Yoga.

(d) Atma - Deeksha : Matrika Yoga.

This from of Yoga consists of a series of Initiations and along with the previous one, it is administered generally to those who have been either celibate from birth or have abstained completely from sexual relationship at the time of Initiation even though they have lived a married life. But exceptions are made in cases where the Elders first satisfy themselves that the person receiving them is fit to receive the same and that if he were so initiated no dire consequences would follow.

Atma - Deeksba : Experiences.

The many experiences which an aspirant has, during meditation, when he has undergone the various forms of Initiations of this Deeksha may be summed up in the sentence :—

Vijateeyam Tejomayam Brahma-lingam cha Darsanam.

i. e. the appearance of a Brahma-linga and other radiant bodies all of which seem to be something above human creation. The following have to be known to understand the above.

(*a*) *Brama-Lingam*: This appears as a long cylindrical body tapering at the both ends. This would be situated between the tip of the nose (just above the nostrils) and the top of the fore-head, a break however appearing in the region between the eyebrows.

(*b*) *Tejomayam Darsanam*: The appearance of bodies full of lustre. They are Agni or fire, Surya the sun, Chandra the moon and the Nakshatra the stars. These bodies appear in definite places. The Surya or the sun is seen in the region of the heart and the Moon is seen at that region of the chest which is immediately below the throat. The Nakshatras or the stars appear as scintillating sparks on the right side of the head and the reddish glow of Agni appears on the left side of the head. This is the normal appearance. In certain cases the various bodies appear in one another's place. These are but modifications and one important such modification is known as Hirannya-Sringa, when the Sun appears on the right side of the head, the Moon on the left, the Stars become visible at the region of the Throat and the glow of Agni is seen at the heart. It has to be remembered that though the bodies do appear in the case of the Akshara-Deeksha of the Adhikara-Deeksha, the experiences now undergone are quite different as the bodies in that instance were without lustre, whereas in this instance they are all endowed with the maximum lustre pertaining to each of them.

(*c*) *Vijateeyam Darsanam*: This refers to the appearance in the mental vision during meditation of objects, beings and personages who at the mere sight do convince the person so seeing them that they are more than human. They appear not only to be Super-human, they will also be endowed with a Tejas or lustre pertaining to one of the four detailed in Tejomayam Darsanam.

The immediate effect of the form of Atma-Deeksha is, that it gives more impetus, force and energy to the other Deekshas such as Adhikara etc., the highest result, one can attain by the Atma-Deeksha, is the *Swechcha Sanchara* or the roaming at will in the two Kosas viz. *Annamaya Kosa* and *Pranamaya-Kosa.*

When a person has reached this stage, having undergone all the Deekshas that are classified in the Siddha-Deeksha group he is fit for the higher forms of Initations which are under the second main division of the Sukra-Deeksha and is known as Kumara-Deeksha.

B. Kumara Deeksha.

This Initiation is so called because the group of Initiators who take part in it consists of the Great Kumaras. These Kumaras are four in number and are individually known as Sanaka, Sanandana, Sanatana and Sanat sujata. There is one set of Kumaras for each of the various Rekhas or Rays and thus there are seven sets of them. Each one set is concerned with the Kumara Deekshas of the particular Rekha. The general plan of Initiation of this group is the same for each Rekha and it is proposed to deal with the Kumara Deekshas of the Sukra Deeksha - the type of Initiations ordained for Vasudeva Rekha which pertains to mankind. By this form of Deeksha, the Atma is initiated in the manasa-loka or the Manomaya-kosa. The object of this initiation is for the 'Abhivrdihi' or prosperity and progress i. e., for the attainment of Atma Sakshatkara or Self-realization.

(1) Nada Deeksha.

The Atman is situated in a body composed of akasic particles. These particles, though infinitely of more fine and subtle matter when compared with the grosser physical matter, are by themselves gross when compared with those of the body in which the Paramatman is situated. Hence it is usual to denote the akasic bodies of the Atman as Asudha-akasa in comparison with the Suddha-akasa of the Paramatmic body. It must however be definitely remembered that it is Asuddha only when compared to the higher bodies, while it is Sudhha in relation to the grosser ones.

The characteristic note or guna of the Akasa is Nada or sound and when the Atman situate in such material if to be approached it can be done only through that guna which would set its body in vibration.

The text giving the nature of experience and the number of minor Initiations of the Nada Deeksha is:-

Akasae Khachara Agnyaditya chandramasah:

which, according to the katapayathi system of calculation, a system in vogue in Suddha school—stands for 262 and consequently the Deekshas as well as experiences are 262 in number.

It is the experience of the disciple who has undergone this Deeksha, to find often in his meditation, masses of clouds continuously rolling away from his vision thus allowing him to see more and more clearly the bright light of agnee, moon and the sun which these clouds envelop in great masses. The object of this Nada Deeksha is to dispel these mists of Tamas which prevail in the Asuddha akasic particles and thus prevent the realization of the light beyond.

(2) Vidya Deeksha or Mantra Deeksha.

This is the second form of Deeksha in the Kumara group and is also known as Mantra Deeksha. By this Deeksha the mantras become rejuvenated. When a disciple has undergone this Initiation, there is awakened in him the power to correlate the sound with its significance. By this he is enabled to give real effect to the meaning of the words. The mantras and aksharas are so enlivened that on mere utterance one attains the result of what the words connote. When the disciple has such an awakening in him, he becomes fit for the practice of swarodaya, telepathy and clariaudience. When the words are uttered, an imprint takes place upon the Akasic particles and it is assigned a place in Chandabhanu Loka i. e. the region of Lord Chandabhanu wherein is recorded every sound produced in the universe and the disciple gets special powers enabling him to draw upon these Akasic records.

(3) Vidhyadi Devata Deeksha.

This is the last of the Kumara Deekshas. When a discible is initiated in this form, then the Sakshatkara of the Diety invoked is attained. Hence it is also called Bhagavat-roopa Deeksha i. e , the Deeksha whereby the Roopa (form-of the Bhagavan (Diety) is made perceptible). Here Bhagavat is used in its limited sense, meaning the Diety presiding over the invoking mantra.

General Results of Kumara Deeksha.

By the various forms of Kumara Deeksha, the disciple is made fit to reach the Atmic state of consciousness. The matter in which Atma is situated obscures the realization of

the Atman by itself, and by the various Deekshas, the Akasic particles of the Atmic Vesture are clarified and when Initiation take place by the final form of Vidhyadhi Devata Deeksha whereby a link is formed between the presiding Diety of the mantra and the individual Atman, the Prakriti in which the Atman is situated adjusts itself, so that it becomes of the Suddha akasa type, thereby aiding to the realization of the Atman.

C. Narayana Deeksha.

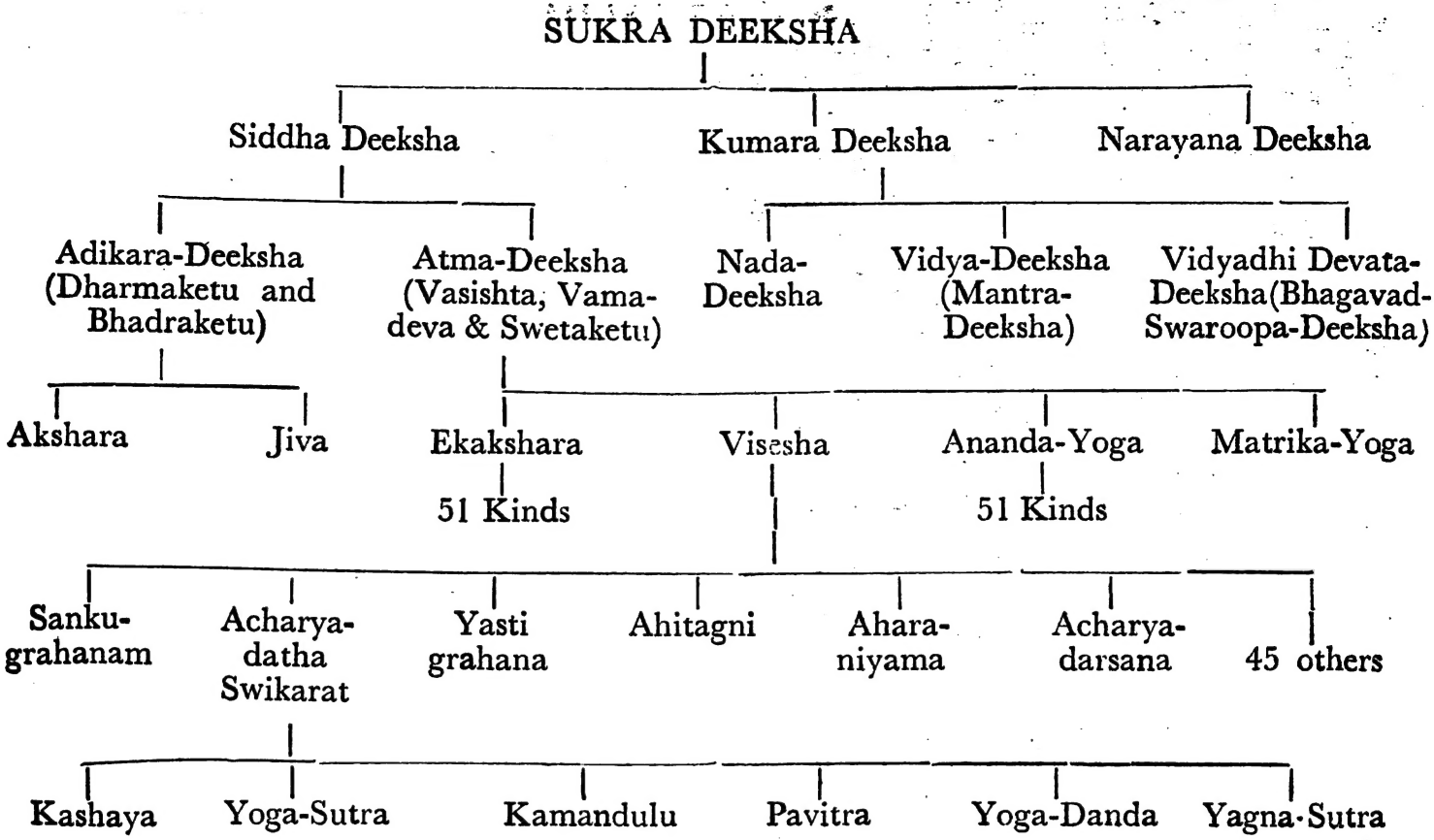
This is the highest form of Deeksha in the Sukra Deeksha. As a matter of fact this is the highest form of Deeksha ordained for each Rekha. The Great Initiator is the Divine Guru, Bhagavan Sri Narayana. It is of a type which is communicated by the Guru directly to the aspirant and is Vamadeva Rahasya. It is so exclusive and kept so profoundly secret that no one is allowed to divulge it to another what the various forms of experiences are.

Conclusion.

It is always a rule that before a disciple could be given the next Initiation, he must have had complete mastery of the form already given him. This rule is observed very strictly and often one could come across a pupil not having been initiated into the higher forms even after many years of the preliminary Initiation. A study of the details given already of the various forms of Initiation and practices would show that a definite stage of progress has to be reached before the disciple would be given the further course. But it has to be stated that during recent years, the Elders in charge of various Initiations and practices have been extremely gracious to show a certain concession in the matter of the grant of the higher forms of Initiations. It would now be found that there are instances wherein within a week of the preliminary Initiation, a disciple can, if he so desires and the Elders do consider him fit, be initiated into the higher form of Raj Yoga. It does not necessarily follow that the disciple is excused or exempted from the following of the various disciplines. On

the other hand his progress would be only along the stages marked. By bestowing upon the disciple the higher form of Initiation the Elders have been pleased to make his progress rapid so that provided he makes the maximum out of the grant, he may attain the status of a Raja Yogi within a short time. This deviation from the time honoured rules of the Mandala was necessiated by the Advent of Bhagavan Sri Mitra Deva, the Lord-Incarnate for the spiritual and material uplift of humanity.

The Elders have in their supreme mercy saved the disciple the labour of a number of years and Their only object in adopting such a course is, that every true disciple must be able to appreciate the Lord's coming among men and work for His Cause even if it be the disciple has to over-exert himself to equip himself. It is only those who have reached this stage that can recognize the Lord and understand His Mission and co-operate with Him in His Divine task of the up-lift of human race.


SUKRA DEEKSHA
Siddha Deeksha
Kumara Deeksha
Narayana Deeksha
Adikara-Deeksha (Dharmaketu and Bhadraketu)
Atma-Deeksha (Vasishta, Vamadeva & Swetaketu)
Nada-Deeksha
Vidya-Deeksha (Mantra-Deeksha)
Vidyadhi Devata-Deeksha(Bhagavad-Swaroopa-Deeksha)
Akshara
Jiva
Ekakshara
Visesha
Ananda-Yoga
Matrika-Yoga
51 Kinds
51 Kinds
Sanku-grahanam
Acharya-datha Swikarat
Yasti grahana
Ahitagni
Ahara-niyama
Acharya-darsana
45 others
Kashaya
Yoga-Sutra
Kamandulu
Pavitra
Yoga-Danda
Yagna-Sutra